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SEIR — NEAR OROOMIAH.



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SEIR.

BY REV. HENRY N. COBB.

THE name of Seir is inseparably associated with the history of the Nestorian mission, in some of its most important aspects. It can never be forgotten as the health-retreat of the missionary families. Residing for a large part of the year in Oroomiah, their early experience was one of great suffering—almost constant sickness, and frequent deaths, especially of children. A retreat was absolutely necessary from the extreme heat of the city, and the poisonous exhalations of the plain. The constant irrigation and abundance of vegetation which characterized that portion of the plain immediately about the city, rendered these exhalations peculiarly hurtful. A suitable spot for such a retreat was early found at Seir, a small village of perhaps a hundred inhabitants, about six miles west from the city, and at an elevation of 1,000 feet above it, on the eastern slope of the mountain of the same name. The mission premises are represented in the cut annexed. A court surrounded by a high wall of mud, and with circular towers of the same material at each corner, form the inclosure; an arrangement made necessary by the danger of incursions from the thievish Koords. This court is divided in the middle by a continuous row of buildings, of sun-dried brick and mud, containing permanent residences for three families. These are at present occupied, the one on the right by Mr. Cochran and his family, that on the extreme left (not visible in the cut) by Mr. Shedd, and the middle portion by Dr. Perkins. During the summer, the families from the city also find a refuge there. Only the second story rooms are occupied, as a rule, for dwelling purposes. The view from the roof, which is an open and continued stretch over the front rooms, from end to end of the three dwellings, is at once commanding and beautiful, embracing the broad plain, dotted with a multitude of villages, each surrounded by orchards and groves and vineyards; the city, embowered and almost hidden in the midst of the dense foliage of its gardens; the lake, extending far to the east; and the mountains, encircling lake and

plain on every hand. The pure and cooler air of the mountain, with the greater freedom from the restraint and confinement of the city, have proved of inestimable service to the health and comfort of the missionaries and their families.

Seir is also to be remembered as the seat of the male seminary, since 1847. As such, it has been the scene of most earnest and devoted labors on the part of those connected with the seminary, and of precious and powerful revivals among the students. In the year 1846 occurred a revival which Mr. Stoddard has called "the first general awakening in a church which had slept for ages." The long deferred answer to the hope and prayer of the missionaries was signally granted, and nowhere more signally than in the male seminary. Located in the city of Oroomiah, it had been customary to disband during the summer months and reassemble in the autumn. But now, should the students be dismissed as usual, it was feared that the interest might decline and the work cease. The school was therefore removed for the first time, and temporarily, to Seir. In three tents on the mountain side, above the mission premises, the young men were gathered, and the good work of grace went on unchecked. The advantages of this location, for the purposes of the seminary, were so many and manifest, that the following year witnessed the permanent removal of the seminary from Oroomiah, and its establishment at Seir. The necessary buildings, of mud and sun-dried brick, were completed under the efficient superintendence of Mr. Stoddard. They are of unpretending appearance, but of sufficient capacity and convenience, immediately adjoining the residences of the missionaries, though without the wall inclosing the latter. If represented in the picture, they would occupy the extreme right, but only a corner is visible.

But though unrepresented, the seminary cannot be overlooked in a sketch of Seir. As the alma mater of a large body of educated and pious young men, most of them now preachers of the "unsearchable riches of Christ," it is connected with very much that is most hopeful, and likely to be most influential for the permanence and growth of the work of Christ in Persia. Indeed, in these days, when so much effort is being directed, and so wisely, to training up, in mission fields, a native ministry and self-supporting churches, it is impossible to over-estimate the importance of a school of the prophets which has sent out nearly a hundred preachers of righteousness, of whom many are now settled as pastors, or scattered on the plain of Oroomiah and in the Koordish mountains, as helpers and evangelists. It is hardly too much to hope, that Seir may one day be, to the revived and reformed Nestorian church, what the famous school at Edessa was to their ancient church. Nor is it too much to affirm, that it is chiefly through the instrumentality of such schools, and the native ministry they educate, that the gospel is to be successfully and permanently established in all mission fields.

Seir also has an interest, as proving, in its own history, the power of the gospel as taught in its school. Originally, it was a village of highway robbers. Now, it is believed that every family is represented in the little community of believers. One who was once the leader of the gang of robbers has been for many years a leading communicant, a sort of elder, and a trusted messenger of the mission.

And there attaches a sorrowful interest to Seir, by reason of the deaths that have occurred there, and the graves of those devoted servants of God, or of their little ones, whose remains slumber peacefully in the little cemetery on the

mountain side. Many a heart, now in this country, turns to that silent resting-place, with much of the feeling with which Jacob turned, in his dying hour, to Machpelah: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah." Stoddard, and Thompson, and Breath, and Wright, and Rhea, and Martha (Harris) Rhea, and a company of little ones whose dust is dear to those who laid them there, — these all lie buried in that little cemetery. No one can visit that spot, no one can rightly think of it, and not feel that it is hallowed, or without feeling how holy and precious the work is, in which and for which these laid down their lives, or the lives of those they loved. If, on Mount Seir, in Edom, the sons of Esau, as tradition says, hold converse with the skies — hearing angelic music and the songs of heaven — with what higher truth may it not be said, that the very windows of heaven are open to the dwellers on this mountain. There are those living who have had glimpses of its glory, as they have watched one and another, faithful unto death, pass from this mountain height within the pearly gates — to take the crown of life, and join the throng and song of those who, out of much tribulation, have "washed their robes, and made them white in the blood of the Lamb."

LETTERS FROM THE MISSIONS.

Sandwich Islands.

HONOLULU — OAHU.

LETTER FROM MR. O. H. GULICK, June 9, 1868.

The General Association. This communication has reference, mainly, to the meeting of the General Association of the Hawaiian Islands, which had been in session for some days — "since the first of the month" — when Mr. Gulick wrote. Some of his statements respecting the Association, and the persons present, will interest the reader. There was, it is said, a full attendance, only three of the thirty-one native pastors at the Islands, and only four pastors of foreign descent, being absent.

Hawaiian Missionaries. "The presence of three returned missionaries — Aea and Aumai, from Micronesia, and Rev. Kaiwi, just from Omoa, Marquesas Islands — and of Captain Bingham, the representative of our foreign missionaries, has the same quickening effect upon our deliberations that the presence of returned missionaries exerts at the meetings of the American Board. The trials of our Hawaiian mis-

sionaries, among the heathen of their several foreign fields, are no less *real* than those of missionaries who go forth from lands of a higher grade of civilization; and the reflex influence of those who have endured privations for the spread of the gospel, cannot but be healthful and stimulating to the churches who sustain them. One interesting fact in relation to our returned Hawaiian missionaries is, that almost without exception they are eager to return, at the earliest possible opportunity, to their missionary fields; and that although, as in several cases, they have been compelled by loss of health, caused by the hardships endured on the field, to return for a time, to recruit on the balmy shores of their beautiful native islands.

Members of Association — American. "A glance at the members constituting the Association might give a stranger an idea of the mixed character of the constituents of this ecclesiastical body. He would first notice the few venerable, silvery-headed, glorious heroes, the remaining representatives of those bands of mission

aries to whom, and the American churches, under God, this land owes everything. A few of these, who may be present, have so far passed the meridian of life as to cease even to take a part in the business, the discussions, and the debates of this vigorous assembly, while two or three others among them are the most frequent speakers — whose words are listened to with the deference that should be accorded to age, experience, long-tried love, and paternal guidance.

"We next notice, as members of this body, five or six middle-aged or young men, of foreign extraction, whom we judge bear no little likeness to the younger ministers of any New England Association.

Hawaiian Members. "But our attention is drawn mainly to the fifty or sixty Hawaiian members, ministers and delegates of the churches, who constitute the bulk of the assembly. They are an earnest, intelligent, and wide-awake body of men. Not, generally, eager to speak, but paying careful and respectful attention to the counsels of the fathers, and responsive to the propositions of the younger leaders; generally rather cautious, and indisposed to advance new and radical measures, but ever ready to fall in with the progressive ideas of the few who, in such a body, are fitted to lead.

"This body of Hawaiian ministers are constant and intelligent readers of the weekly and monthly newspapers published in their language. They are the leaders in every educational movement, having, during the past year, owing to the decay of the government school system, been the main agents in the establishment of perhaps twenty independent schools, in their various parishes. They are the conservative element, the guides of the people.

One from Portugal. "But among them we notice two individual representatives of different types of humanity. One of them is Mr. Manuel, the Portuguese minister, very lately settled over the church at Kaneohe, the late field of father B. W. Parker. Mr. Manuel is the representative of an interesting class of our Oahu popu-

lation — the Portuguese sailor, shipped by the American whaler at the Azores, or Cape de Verd Islands, and after years of cruising in the Pacific, discharged at Honolulu. He is a convert from Popery, and a faithful fellow-laborer.

One from China. "Again, among the lay-delegates, from the Maui Association, we notice Ahiong, the Christian Chinaman, a man of a literary turn, much intelligence, evident good sense, and one with his brethren in the bonds of the gospel. He came to the islands in the capacity of a coolie, about sixteen years ago, but is now one of the merchants of Lahaina. His Christianity has not changed the expression of his face, or shortened the length of his cue, or led him to drop the comfortable loose dress of his celestial home. The Chinaman, wherever he travels, is still a Chinaman. We admire the self-respect which saves him from ever being ashamed of his native land, or of its time-honored civilization. In this land he seldom, if ever, permanently adopts the European dress, and seldom is seen minus his cue. Ahiong joins freely in the discussions, being fluent in the Hawaiian language, and is always listened to with respect and attention; as every man of sense and discretion is sure to be in this assembly. His presence has drawn particular attention to the requirements of the heathen Chinese on our Islands, numbering between 2,000 and 3,000. He is, so far as I know, the only Christian Chinaman on the Islands. He advocates the instruction of his countrymen in evening-schools and Sabbath-schools, in the Hawaiian language, as the means of acquainting them with the gospel. Chinamen are generally ready to learn to read Hawaiian, and if by this means they may be brought into our Sabbath-schools, and under the influence of our Hawaiian Christian literature, they may, and will, be powerfully influenced for good.

"It is proposed by the Hawaiian Board to employ Ahiong regularly, as a colporter and itinerant preacher, to labor among his countrymen, who are scattered throughout the country as laborers on the sugar plantations.

The *Sabbath-School Association*, which holds its Convention in June, has this year, at its second annual meeting, given pleasing evidence of life and vigor. Its membership consists of the pastors of churches, Sabbath-school superintendents, and a delegate from each school. Many, however, of the pastors and superintendents were delegates.

"There were present over one hundred members of this Association, representing perhaps 70 or 80 Sabbath-schools, located in every parish of the group. Much interest in regard to the manner of conducting Sabbath-schools was elicited, by the discussions, the essays, and the reports from the Sabbath-schools, which occupied the attention of the Association. An increase in the number and efficiency of our Sabbath-schools, the coming year, must be the result of such a Convention as we have just held. The numbers in attendance upon Sabbath-schools throughout the land have increased fully one third during the past year — a result owing greatly to the attention paid to the schools by this Association."



LETTER FROM DR. L. H. GULICK.

DR. GULICK has also written respecting this meeting of the General Association, which closed its sessions July 13th, after "a very harmonious and active meeting of 13 days." A Confession of Faith and a Book of Discipline, which had been "under revision for two or three years," were adopted with "great unanimity." Dr. Gulick states: —

"Dr. Lowell Smith has resigned his pastorate, and Rev. A. O. Forbes was yesterday installed over the Kaumakapili church, with very appropriate ceremonies. The entire pastorate of the island of *Oahu* is now in the hands of native-born inhabitants of these islands, two of them being sons of missionaries, and only one of them being partially supported by aid from abroad. The whole pastorate of the island of *Kauai* is in native hands with the exception of Dr. J. D. Smith, who is proposing to resign as soon as a proper man can be found, which may be in a few weeks. So also, by a meeting of the Presbytery of

Maui, within a few days, it is arranged that Dr. Baldwin, the last of your missionaries remaining in the pastorate on that island, shall give place to a native minister, already laboring among them. Four American missionaries remain pastors of churches on the island of Hawaii, but their work is being passed more and more into the hands of natives, of whom 12 are already ordained on that island."

North China Mission.

PEKING — Northeast China.

LETTER FROM DR. TREAT, May 6, 1868.

"*Impressions.*" In this letter Dr. Treat briefly presents some of his "impressions relative to missionary operations, after six months' residence in China." He writes: —

"I have been, above all things else, impressed with the *responsibility* which is laid upon the foreign missionary, in view of the spiritual poverty which everywhere meets his eye. In the four cities occupied by our mission, there are more than two millions of inhabitants; probably not one in a thousand has ever heard of Christ and him crucified. The seven brethren at present in the field are endeavoring to diminish the number of Satan's adherents in this region; but what are they among so many? Where are the men to enter in and possess the land for the Master?

"I have been greatly encouraged by the evidence of progress in good things, which all the stations indicate, to some extent. The schools, for boys and for girls, at Peking, are in a flourishing condition, the latter especially. Mrs. Bridgman has sixteen girls, who are receiving a thorough Christian training. One of them has been baptized, and two others are candidates for that ordinance. Five persons, since my arrival in December, have been added to our little church in Peking, and a very promising man has been baptized at Kalgan within a month.

"I have been greatly impressed with the earnest Christian zeal which our missionaries exhibit. I have rarely met a man who came so near my ideal of what a missionary ought to be, as Mr. ——.

He is constantly at work for the spiritual good of these perishing thousands, striving, by word and by example, to draw men unto the Saviour of sinners. He has been permitted to do a great work for his Master in North China. We pray that he may be long spared to us, to aid in lifting the veil which hides these suffering millions from the light and the life which is in Christ Jesus."

Foochow Mission — South-eastern China.

LETTER FROM MR. HARTWELL, May 19, 1868.

MAKING general statements respecting the condition of the mission, Mr. Hartwell expresses his conviction that it has improved of late—is in "better working order" than it was some months since. Helpers are all in their fields and pretty faithfully at work; and something is done in the way of *selling* books and tracts, gratuitous distribution being stopped.

Pictorial Illustrations — Plates Desired. "I have recently purchased 5,000 copies of a pictorial sheet published at the Presbyterian mission press, Shanghai, containing twenty-five illustrations of Bible incidents, with brief descriptions, and references to the places in the Bible where full accounts can be found. We sell these at all our chapels, and they are a great help in promoting the sale of tracts and books generally, and will ultimately increase the interest in the Scriptures. These can be sold at full cost. The Chinese like pictures as well as people in America, and I have thought that Christian publishers could do a good work, at comparatively little expense, and greatly aid the missionary cause, by donating to the missionary societies second-hand plates, not too much worn, of illustrations of Bible scenes, manners and customs, etc., which they may have on hand.

The Kind Wanted. "If you think this suggestion of sufficient value to take any means to promote the object, please be careful to have good judgment used in the selection. Mr. Nevins was correct in his

remarks at Buffalo—that respectable Chinese would be shocked at many pictures and statues in art galleries in America. I do not wish any pictures of nude forms, or statues, or any thing that can be easily construed to suggest indelicate ideas. In Foochow the female form is always modestly dressed, except in the country, in some cases of female children.

"A few years since, a helper saw a foreign picture of Adam and Eve in Eden, exposed in the street for sale, but it suggested any thing but the idea of primitive purity to the Chinese, who were ignorant of its design, and he tried to purchase it to prevent its doing harm; but it was too high in price. This will illustrate why I give the above caution.

"I have sometimes wished I could get a picture of the Lord's Supper in true, oriental style, so that people could understand about Johns' reclining on Jesus' breast, the dipping of the sop, etc. Why must artists put modern chairs, table, plates, etc., in all their representations of the supper?

Benevolence. A quarterly examination of mission helpers is noticed as having been a "profitable season." On the second day, essays were read, many of which had reference to the duty of giving for religious and benevolent purposes,—what was required of the Jews, what is to be expected of Christians, etc.—and Mr. Hartwell remarks: "We trust the discussions have done good. I hear that a subscription for the Board was started soon after, and sums agreed upon to be given at monthly concert collections, communion seasons, etc.; but the result has not been made public, and I cannot state at present what it will be. I think, however, that some of our Christians give a larger proportion for benevolent objects than many patrons of the Board, who give of their greater abundance and enjoy far richer luxuries than the converts here would ever dream of indulging in, even regarding the proportional difference of station. I have heard one of our helpers speak of fasting one meal a day, for a few days, to get a small sum to send to a poor man in another city, and whom he did not know personally. I would not have you infer

from these statements that I think our converts are remarkably benevolent, or give as much as it may be their duty to give; but you should understand the facts as they are, both the encouraging and the discouraging.

"I have frequently thought of a remark made to me last year, in Boston, that we must expect the converts from heathenism to do better than Christians in America in the way of giving; and while I think the idea correct, I cannot but ask, as a matter of justice towards our converts, how can we reasonably expect, that people who have been denied the blessings of the gospel for most of their lives, who have grown up under the debasing influence of a selfish heathenism, and whose consciences have been deadened through its influence, will at once, upon their conversion, exhibit in a higher degree the grace of Christian benevolence, than Christians who have been privileged to know the gospel from infancy, and have been educated under its benign and elevating influence?"

Madura Mission — Southern India.

MANA MADURA.

(30 miles S. E. of Madura.)

LETTER FROM MR. CAPRON, April 25, 1868.

MR. CAPRON mentions a tour in the itinerating work, during which he had some trying experience, and notices one village congregation which was found in a very "unsatisfactory and discouraging state." Yet there are brighter things. He states respecting the region visited: —

"The leaven is so working in the community, that villages which have not been visited by the missionaries, and very rarely by catechists, are not much behind villages where the gospel has been often preached, in the conviction that idolatry is doomed, and that Christianity must ere long prevail."

A Deputation of Believers. "On my return, yesterday, I had the pleasure of meeting a deputation of five men, who

wished to embrace Christianity, and of receiving the various implements of devil worship which they had brought. Two of them had visited me before, and I had been once to their village. They are from two villages about twelve miles east of Máná Madura, and have relatives in various congregations of the Máná Madura, Tirupúnam, and Mandapasálíe stations. I rejoice much to see the influence of relationship working to bring men to Christianity, because it indicates a degree of thoughtful comparison of Christianity and all its accompaniments, persecution included, with Hinduism and its debasing superstitions, and so an intelligent choice of Christianity, instead of an ignorant venture in the doubtful hope of gain. These men say that their Pariah relatives in three other villages — one within five miles of our house — are thinking to join us. We shall see.

Giving Tithes — Providential Prosperity. "Most of my helpers, and some of the Christians in the villages, have entered with much spirit into a resolution to give a tenth of their income to benevolence. The congregation in Séttúr, in particular, entered into a solemn agreement before they planted their fields, last October, that whether the return were larger or smaller they would give a tenth to the Lord; and as a result, the Lord has largely blessed them, and they have fulfilled their vows. Soon after their pledge it began to rain; and they ploughed their fields, and one Saturday sowed their seed. The heathen would on no account sow their fields on Saturday, and in fact lost several days before a lucky day came round. Meanwhile, on Sunday it rained, and the seed which the Christians had sown germinated, and their fields were becoming green. At the end of the season, when the water failed in the tanks, the first sown fields ripened into a full harvest, and the later fields of the heathen came lagging behind. All this was received by the Christians as a token of the blessing of God upon them, and at the time of the meeting of our local committee in Máná Madura, (March 4), they came with their offering — the tenth of their harvest — two full

cart-loads; or some thirty-six bushels of grain, of various kinds, and worth at least forty rupees. A small quantity, I hear, is still to come, and some cotton, or its equivalent in money.

Girls' School. “Most of the pupils of our station-school for girls are from this village, and it was with great interest that they saw these offerings of their parents and relatives. The school is prospering, and is a very great encouragement to me in my work. We have constantly the full number of twenty pupils. Two of these are of heathen parents, but both are now Christians, according to their own unwavering opinion, and both have asked for baptism. One of them prays like a true Christian. The other said to her heathen father, lately, — ‘We must not worship devils any longer. We must all become Christians.’

“Half of the school are large girls—from fifteen to twenty years of age—hard to manage, and sometimes breaking out into terrific quarrels; but their fierce tempers are becoming tamed, and several are sitting at the feet of Jesus.

A Disappointment. “I met with a great disappointment lately in seeing an intelligent heathen man, who in a time of most dangerous illness was spared, as he himself believed, by an interposition of God in answer to his prayers, turn back again to his idols. I can scarcely conceive of circumstances which should call more loudly to a man to repent and come to Christ, but they do not move him. Since his own severe illness, he has lost successively an infant child and a little daughter, his favorite, by death. But he hears no voice calling him to repentance and salvation.”

PULNEY HILLS.

LETTER FROM MR. HAZEN, May 9, 1868.

As in the case of Mr. Atkinson, of the Mahratta mission, Mr. Hazen had been but a few months in the field when he wrote. He gives some first impressions. A few passages only from his letter will

be presented here. He had attended the annual meeting of the mission at Dindigul, had “kept house” for a short time, in Madura, and then went, with his wife, to the cooler hills, where they expected to spend about two months, as a matter of precaution. He writes:—

“In coming to India I am somewhat surprised. The people, instead of being fierce and savage, are mild and timid; instead of being rude and impudent, are polite and respectful; instead of being riotous and drunken, are quiet and temperate. In fact I have seen no fighting at all, although I hear some terrible scolding. They seldom come to blows. In regard to the use of ardent spirits, perhaps no nation on the globe is more temperate than the Hindoos. Another thing that arrests my attention is the temporal comfort with which we are surrounded. I can tell the dear anxious ones in America that we are comfortable in our India home—that it is cheerful and pleasant.

“There is another thing that is noticeable, and trying. The influences of the Spirit seem to be wanting. While all else is cheering, this sends a pang into the heart. I would suggest (if it be not presumptuous for one so young in the missionary work) that the outpouring of the Holy Spirit upon the India missions be made a special subject of prayer at the monthly concert. Tell the praying ones that *we want the Master with us more than all else.* God has blessed many of the churches at home during the past winter. Let them show their gratitude by asking for the same blessing upon us.”

Mahratta Mission—Western India.

AHMEDNUGGUR.

(140 miles east of Bombay.)

LETTER FROM MR. ATKINSON, May 29, 1868.

Impressions of a New Laborer. Mr. Atkinson reached Bombay in December last, and Ahmednuggur soon after. He speaks of himself, therefore, as “an infant missionary,” but readers will be much interested in his early impressions respecting

the field and the work to which he has gone. Some of his statements may serve to correct erroneous views, and they indicate a cheerful readiness to look-upon the brighter side, and to enter very heartily upon the work before him.

Hardships — Where are They? “Where are the hardships of missionary life? We came expecting many, but they are not. Of course we are separated from dear relatives, and many much loved friends, which is not as pleasant as to be always with them; but I don’t see that our situation in that respect is much different from that which we should have experienced had we remained in the United States. And had we remained there, it is hardly probable that we should have found such dear good friends as we have found here. We have been made to feel *at home*, from the very first moment that we landed. We have done no more, in this respect, than our parents did before us. Both went west, leaving friends behind — the one from New England, and the other from Old England, — and in the latter case, they have never returned, and never expect to. Such trials are very common, indeed, all the world over. But I mean by trials those peculiar to a missionary. As yet we have seen none. Perhaps we do not realize them fully while we are in the *nursery*. As far as I can *see*, they are but little different from those of a home pastor. We realize the promise of our Master, are receiving a hundred-fold now, and have the promise of the life to come.

Happy and Well. “I need not say, after this, that we are very happy and remarkably well. The weather is hot, but the worst, and indeed all that troubles us, is the lack of energy for study. Hot weather is more easily endured when one’s work is varied, and not confined to study; and we take comfort in the prospect that all our hot seasons will not be spent in studying Marathi. So we hope, at least. We have not made great progress in the language. We cannot converse, though we sometimes succeed in making ourselves understood, and in un-

derstanding what is said to us; but not often.

Poverty of the Christians. “We have seen something of the work here, and feel sure that we shall enjoy it much when able to engage in it. I fear that the statistics may give a wrong impression of the state of things here. Numerically, of course, they are right; but as to strength and ability, it is questionable. Many of the churches have very little strength, or pecuniary ability. I was much impressed with this when at Kolgav, with Mr. Bissell. There were nearly all the members present (about 17, I believe); some came 20 miles, one man and wife about 16 miles, and two or three others from 6 to 12 miles. These, with two of the male members residing at Kolgav, are teachers or catechists, and, with one exception, in mission employ. I hear good reports of them — that they are doing a good work for Christ. *Only two male* members of that church are not teachers or catechists; and you will see that such a church is not very strong, and more than that, that the work of the pastor of such a church is more missionary-like than pastoral. The pastor, Gangaram, has much influence there. Although he is of the lowest caste, or rather of the outcasts, during the late festival — that abomination of Hindoo abominations, when everything licentious is sanctioned by their religion — his moral influence was more powerful than the influence of the chief men of his village.

Self-support. “You know my opinions regarding self-support; I think they are as strong as you could wish them to be; but here the work has not been carried on on that plan, and the question is how to get affairs changed. . . . There are many difficulties in the way, not insurmountable, but still great. Yet I believe they will be overcome. I cannot believe the Lord has brought India to its present position to leave it to deism or rank infidelity. I think great things are to be done here, and probably before long. I judge from the very manifest state of affairs, the loose hold that idolatry has on the people, the inquiries — independent inquiries — of ed-

ucated natives, which, apparently at least, are candid and sincere, and the fact that the gospel is becoming so generally known, though probably in a very imperfect way, yet sufficiently to give an idea of its excellencies and powers.

"I think much has been done in bringing the churches here to determine to set apart one tenth for the Lord's service. Most of them were originally mahars (outcasts), whose lives are dogs lives. They are not fit to live inside a village-wall, nor to touch a brahmin's hand! They work through the year for the farmers, and then receive (and often have to beg for it) about enough grain to keep them in *existence*. For clothing, in summer, a rag, as dark-complexioned as themselves, from three to four inches wide, and long enough to extend from the *string* tied round the waist in front to the same string behind, and fasten at each end, is in most cases all they have excepting on the head, which is generally a mere rag, and often nothing. Their whole education has been to *get, beg, receive*. Their offerings often are nothing more than flowers, or perhaps the feeding of some ants with sugar; — a life is a life, whether of man or ant. Now is it not a great thing to bring such a people to give a tenth? They owe every thing to the gospel, to be sure, and we may hope to see cheerful givers. Facts will show. I think great things have been done; and yet, very much remains to be done.

"We have been out to Brother Fairbank's and seen something of the village work; and returned with an increased longing to be engaged in it. We feel sure we shall enjoy it, and will be very glad to be at work. I can hardly conceive of a more noble work — or one more important — than this of forming a new, young, Christian people. It is moulding new clay; or perhaps I should say moulding a new figure in old clay, lately purified. How much will depend upon the ability and skill of these under-sculptors, and on their following implicitly and unerringly the grand model given by the Master! The whole future bearing and mien of Christianity in India will greatly depend on this. May the Holy Spirit guide the

hands and inspire the minds of those who have this work to do."

Nestorian Mission — Persia.

OROOMIAH (Near Lake Oroomiah).

LETTER FROM MR. COAN, May 1, 1868.

SOME passages from this letter may serve to bring the present state of the work among the Nestorians, in some of its aspects, distinctly before the mind, and will be read with interest.

Joy and Sorrow — Additions. "We have much of joy, as also of sorrow, in the retrospect of the past year. We rejoice in the great privilege of quiet labors in this dark land, and of a door so open for usefulness, and in so many tokens of God's blessing. We mourn that no more has been accomplished for the Master.

"There have been added to the company of believers one hundred in our whole field, six being in connection with the mountains. The congregations have been better than formerly, more regular, and composed of less transient persons. In seventy-eight places the word of God has been regularly preached, and the average of the congregations has amounted, in the aggregate, to about three thousand. The native preaching force was sixty-two, eighteen of whom are in Koordistan, under the care of Mr. Shedd. Connected with nearly all these congregations are Sabbath-schools and Bible-classes, and, in not a few instances, the entire congregation is connected with them.

Week of Prayer — Geogtapa. "The week of prayer" is greatly prized by our helpers, who endeavor to make the most of it, but the results following, this year, were not as marked as we hoped; yet in some of the villages there were several cases of apparently deep religious interest. I passed the week in Geogtapa, and was greatly interested in what I saw. . . . The present number of communicants in that village is one hundred and nine, twenty-three having been added within the year. Five are now propounded for admission.

The whole number received to Christian fellowship in that village, from the first, is about one hundred and fifty. Of these, fourteen have died in hope; thirty have gone forth as helpers, and wives of helpers, in other villages and districts; and twelve others have removed to other villages.

"The congregation there, the past winter, has occasionally been as high as six hundred, though the average is but about four hundred. The pastor tells me, and appeals to others for the truth of his statement, that not one sixth as much wine has been drunk in that village the past year as formerly, and that there are not more than eight or ten families that are not either regular or occasional attendants upon the means of grace.

Self-support. Notice is taken of efforts by the missionaries to increase the contributions of the people for the support of their own religious and educational institutions, and of difficulties in the way of rapid progress here, and it is said:—

"The amount contributed, the past year, for their mountain missionary, the poor, incidental expenses of the church, and schools, was about \$500; and for the most part was given to the general object of the spread of the gospel, and afterward appropriated to the above objects. It is a great gain that the *habit* of giving is pretty generally established. The people are becoming gradually educated to the idea of giving to more specific objects, and I doubt not will eventually assume the support of their pastors.

"The helpers in Oroomiah are divided into three 'assemblies.' There are two in the mountains. The three in Oroomiah form one general assembly, or meeting, and the two in the mountains another. These meet once a year, and the minor ones twice a year. The latter have just held their spring meetings. The question of pastoral support came up in the form of 'reciprocal duties of pastors and people.' In each meeting the duty of self-support was fully acknowledged. The great kindness of the American churches in giving them the gospel, and planting its institutions among them, was gratefully confessed,

and the desire was strongly expressed of showing their gratitude by assuming the entire support of the gospel among themselves, and of sending it to regions beyond, in imitation of their fathers. In some of the meetings, the difficulties which arise from their deep poverty were more dwelt upon.

"The following resolutions, on the relations of pastor and people, were passed by the 'assembly' of the Nazloo River, which was held this week:—

"5. It is the duty of every member of the church, as he has received spiritual benefits from his pastor, to aid in the temporal support of the same.

"6. It is the duty of every member of the church, as he has ability, to aid in the necessary expenses of the church.

"7. We recommend that every pastor preach a discourse to his people on the subject of these resolutions, and that the pastor and lay-delegates, on their return home, use their influence with the brethren and congregations of their respective villages, to bring the people up to their duty in these matters.

"8. We recommend that each church appoint two or three persons to earnestly devise means and ways by which the above resolutions may be carried into effect."

"It will be our endeavor to aid the pastors in the work of getting their flocks fully alive to the necessity of beginning in earnest in this work."

Sale of Books. "As reported in our Tabular View for 1867, about \$110 had been realized from the sale of books; but a large number were in the hands of colporters, which were sold for about \$160. The two colporters sent to the south and east of Persia, and who went as far as Ispahan, have returned, and report the sale of about \$110 worth of books, mostly Scriptures in Persian, Armenian, and Hebrew. They found abundant opportunities for preaching Christ wherever they went. Deacon Eshoo, of Tabreez, has also sold the past year about \$115 worth; the whole book-sales amounting to nearly \$500. A colporter left us a few days ago with \$150 worth, for the western side of the mountains, where there seems to be

quite a demand for them among the rebel Chaldeans."

Moslem Violence in Nochea. The case of Moslem fanaticism and violence in the province of Nochea, reported by Mr. La-barre in the Herald for January last, and the destruction of a large and venerable Nestorian church, will be remembered by many readers. Mr. Coan now states:—

"The demolition of the very ancient church in Katroona, Nochea, is complete. A mosque covers a part of the site, and a fort the remaining part. The bishop, Mar Yoseph, is in a village four hours distant, and in fear of his life. We have just learned that the cruel Sheik has, on pain of death, forced from the bishop his seal to a document, purporting that the Nestorians have sold their village and fields to him. The people of Nochea fear a general massacre of the Christians, as the Sheik, growing bold as he sees nothing has been done to arrest his course, throws out dark hints."

Eastern Turkey Mission.

HARPOOT.

(About 175 miles south of Trebizond.)

LETTER FROM MR. H. N. BARNUM, June 4,
1868.

SOME extracts from this letter may serve not only to exhibit the activity of Christians, and the progress of the good work at places named, but to incite persons in this land to like activity.

The Work in Diarbekir. "The pastor of our city church has recently returned from a visit of four weeks to Diarbekir. The church had got into some difficulty on account of the discipline of some of its members; but the visit of Pastor Mardiros restored every thing to its wonted harmony. The work in Diarbekir is a marvel to me. It is three years since Pastor Thomas left. As there is only one preacher for the two congregations, one half of the meetings must be sustained by the members of the congregations them-

selves; yet there has been a slow but steady growth during the whole time.

Laborers for Moosh Plain. "We have this week sent a company of laborers to the benighted Moosh region. Our blind preacher goes to labor among the villages on the plain, and for Moosh itself we send a graduate of the last class, who is one of our most faithful preachers. His wife is one of the best of the graduates of the female seminary. One of the girls who graduated last year, and who was allowed to return this year for a time, to continue her studies, was very desirous to go to Moosh and labor. She had some conversation with Pastor Simon, of Bitlis, last year, about going as a missionary into that part of the country. As her motive appeared to be an earnest desire to do good, we could not refuse to let her go. It is a great thing in this country for a girl to go a distance of ten days' journey without her family, to labor for Christ. The pecuniary inducement could not have been very strong, as her salary is a dollar and a half a month, in currency, and her board. The effect of her going, upon the women and girls in the female seminary, will, I think, be very good. To all who have gone to Moosh, the going involved a good deal of self-denial; but the sacrifice was cheerfully made. They all desired to go where nobody else would wish to go. May the blessing of God go with them! They need to be strengthened by the prayers of others.

A Society of Workers. "In the early part of the winter, a society of about a dozen members was formed from the poorer and humble part of the congregation. One of the members is the man who has the care of our stable, and as there seemed to be no suitable place in any of their houses for their weekly meetings, they have been held in the stable, in the part appropriated to the chopped straw which the horses eat. They chose, as a field of labor for themselves, three or four small villages to the north of the city, which had been mostly neglected. In their weekly meetings, each one contributes a small sum of money, chiefly to help

the poor to purchase Bibles and Testaments. From this fund they contributed about thirty volumes, mostly Testaments, and sent by the new Moosh helpers, for the villages on the Moosh plain. The chief object of their meetings is to pray together and make plans for the coming Sabbath. The villages which they visit are five or six miles distant. Almost every Sabbath, several of these men go out to these places, to read the Bible and talk and pray with the ignorant people. The ignorance in these villages is even worse than in the villages on the plain. As they go, they always stop and pray by the way-side; sometimes three or four times. There was at first a good deal of opposition, but this has gradually worn away, so that now they generally receive a very cordial welcome. They avoid all discussions; they know nothing but Christ and him crucified; if they are beaten and persecuted, they receive it with all meekness. One of the men is blind, and another is nearly so. They have done and are doing a good and most cheering work. The plan was one of their own forming. We did not even know of it, till after it had been in operation several weeks. It has often occurred to me, that if all American Christians, who have so much more intelligence and so many more facilities for labor, were to be equally zealous, we should not much longer hear of 'unevangelized districts' in the very proximity of evangelical churches.

The Seminaries. "Our seminaries are unusually full this year. Including Mr. Williams's Arabic students and the Koordish students, there are fifty in each seminary. These, with their children, make a colony of 150 souls. The spirit of both schools is very satisfactory, so far as we can see. As every one among these one hundred pupils is preparing to labor in Christ's vineyard, there is a great power for good here, and we have a good hope that it will be developed and employed. We are careful to drop out any who do not give promise of usefulness. It is impossible to overestimate the importance of these seminaries to the future growth of the work. They are a daily burden in our prayers.

Additions to the Church. "At the communion here, last Sabbath, eight persons joined the church, on profession of faith. A larger number will probably join at the next communion. At the next communion in Perchenj an old man is to be received, who is *said* to be a hundred years old. I doubt if he is as old as that, but his son is an old man."

Western Turkey Mission.

CESAREA.

(370 miles E. S. E. of Constantinople.)

LETTER FROM MR. BARTLETT, June 5, 1868.

SOME will remember that Mr. Bartlett, who sailed for Turkey in September, 1867, had been previously laboring as a pastor, in Vermont, for six years. Now, after some experience and observation upon foreign missionary ground, he writes specially to urge the claims of the foreign work upon young pastors at home, and to present considerations in favor of their engaging in it. His suggestions deserve candid and careful attention. He first makes a few statements respecting the work at Cesarea, and then turns to the main purpose of his letter.

The Work at Cesarea—Students. "The work is opening in a very encouraging manner, in unoccupied portions of the field, and we greatly need more native helpers to carry it forward. The pastor [native] has formed a class of four promising men, to whom he is giving instruction daily. One of them is the blind man of whom Mr. Farnsworth spoke in a letter to you last winter. His case is very interesting. He learns rapidly, and manifests an excellent spirit. He can repeat, fluently, the whole book of Matthew, and is adding to his stock of Scripture daily. These men go out two by two, on Saturdays, to the villages, and sell books, distribute tracts, and preach the gospel in their simple, earnest way, reading much from the Word. They are thus gaining discipline for the work before them, and we trust are doing good.

Should Pastors at Home become Missionaries? “But I did not intend to speak at length of the work now, but to write respecting *pastors in America becoming foreign missionaries*. The subject has been much upon my mind of late, and I have felt constrained to write you. I am aware that the more common feeling at home is, that they who shall go abroad, to do the pioneer work in spreading the gospel of Christ, must be *young men*, in the freshness and vigor of early manhood; and that they who have settled in the ministry, have gained the love and confidence of a parish, and have identified themselves with various efforts for the intellectual and moral improvement of the community around them, should not sever the strong ties that bind them and seek a foreign field, lest those whom they have served should suffer loss. It is also said that young men, fresh from their studies, will acquire a new language more readily than older ministers.

“With this feeling, many pastors, no doubt, as soon as they are settled, give up all thought of ever going abroad, even though their *early convictions* may have inclined them to the foreign service. No doubt the greater number of those who go abroad should be young men, but I fear that young pastors have not felt *their responsibility* in this matter as they ought.

“I am more and more fully convinced, that a very great want in the *early missionary life* of many who are sent abroad is that *practical wisdom* which can be gained *only by experience*. The native population expect, and they have a right to expect, that those who are sent from Christian lands to teach them the way of life, will be men qualified for the work — men of sound judgment and practical common sense, as well as of earnest piety; who understand human nature, which is everywhere essentially the same; who have a knowledge of church organization and government; who can meet, in some good degree, the objections which sceptics and infidels are ready to present, as well as show them the errors of their own false systems of religion; and who know something of financial economy, that they may wisely expend the funds entrusted to them.

And they are very shrewd to detect failure in any of these respects. True it is that no missionary is *fully* qualified for his work when he first enters it, as no man can be said to be fully qualified for any *new position*; for he must become *acquainted* with the work itself before he can apply to it that wisdom he may have gained by experience in other matters. But is it not reasonable to suppose that one who has served, at least a few years, as pastor of a church in America, and has gained that discipline which such a service must inevitably bring, will be better prepared for the work of the missionary, in all the respects indicated above, than one fresh from his studies, after a period of from seven to ten years' attention to *books*, rather than to *men*?

“With some noble exceptions, theological students, at the time of their graduation, have much to learn by *actual contact with men* — by a living experience in the work spread before them in the lectures of their professors; and in this experience, doubtless, all make some mistakes, the evil results of which only time, and the wisdom gained by those mistakes, will counteract. But mistakes in such a work are much more dangerous in their results abroad than at home, for here little or no allowance is made for them. In the matter of church organization and discipline, the instruction of the seminary can only furnish an *outline*. No definite rules can be laid down for the many complicated cases that will arise, perhaps more frequently in the missionary work than at home.

“The discussion of multiform infidelity in the lecture-room is one thing, and the actual contact with it, among its shrewd and persistent advocates, is quite another. The principles of financial economy, so essential in the missionary work, can be learned, perhaps, nowhere more thoroughly than in a country parish, on a small salary, requiring much Yankee contrivance, and no little self-denial, to save the pastor from sad financial embarrassment, which would greatly hinder his usefulness, and where constant study and effort is necessary, on the part of both pastor and people, that his flock may learn by experience the blessedness of independent self-support? In

all these respects, are not the arguments for prospective usefulness in favor of him who has had some experience in a work essentially the same as that before him ?

" Another argument in favor of the pastor's becoming a missionary is, as I must regard it, just that which many would plead as an objection, viz., the attachments already formed among his own people, and his intimate connection with every good enterprise, so far as his influence may extend.

" The churches at home must *know* more of missionary life and missionary work, before they will *do* more to advance so noble a cause. The majority of professing Christians do not read the Herald, or inform themselves in any way, concerning the progress of the gospel in foreign lands. They have no acquaintance with missionaries, and no living sympathy with them in their great and important work, though they may give, from principle, to all the leading benevolent enterprises of the day. But let a pastor, whose attachments to his people are very strong, and who has the confidence of his associates in the ministry, and some acquaintance with all the churches in the county, or the conference, leave his people, and guided, as he believes, by the Spirit and providence of God, enter heartily upon the work of foreign missions, and he carries with him the sympathies and prayers, not only of his entire parish, but of his associates in the ministry, and to some extent, of their parishes. Now they will look upon the missionary work with a new interest. They know at least one missionary, and they will watch for intelligence from him. They will *read* concerning missions as they have not read before. More copies of the Herald will be taken in that parish, and as the people *read* their interest will increase; and with an increase of interest will come also an increase of prayer; and the more they pray, the more they will want to give. The children will catch something of this new interest; the Sabbath-school will be likely to feel it; and it would be no wonder if, in future years, others should come forward and offer themselves to the same blessed work, tracing their conviction of

duty to impressions made in childhood, by that pastor's consecration to the cause of missions.

" We need more of such bonds of sympathy between the home and the foreign field, before the Church will understand and perform her whole duty to the millions who sit in darkness. In all this, I do not forget the loss which the Church sustains by sending forth a pastor whom they love; nor do I forget the sad condition of the benighted millions who are fast going down to death and a hopeless eternity, without the knowledge of the true light which shines so clearly upon our own favored land. And I firmly believe the promise of our Lord,—' It is more blessed to give than to receive.' Oh ! that young pastors, and stated supplies, whose circumstances, either in respect to health or family, do not forbid it, would earnestly consider their duty in reference to this great work, and laying aside every minor and selfish consideration, would inquire, with a heart fully open to conviction upon this subject, ' Lord, what wilt thou have me to do?'"

PHILIPPOPOLIS.

(European Turkey, 225 miles W.N.W. of Constantinople).

LETTERS FROM MR. CLARKE, June 25, and July 3, 1868.

Opposition at Tartar Pazarjik. These communications from Mr. Clarke are notes to the Treasurer of the Board, but they contain important statements. On the 25th of June he wrote: " We are seeing some changes in our work. For three years there has been increased opposition, and in two places anathemas and threatenings have been freely used, and with considerable success. In Tartar Pazarjik, during the past few days, the Bulgarian council have sent a letter to the different " trades " of the city, and to the neighboring villages, to have no dealings with two individuals, whose names and places of business are specified, nor with any others who are known to incline to Protestantism. They are therefore refused bread,

or the right of baking at the public ovens. Some are brought to much distress, as very few houses in our cities have a private oven. One of these two, last Tuesday, came here, and wished that himself and two others might be enrolled as Protestants. We advise delay, that a *political* division may not take place in the nation, if it be possible for them to gain their rights otherwise. We have, yesterday and to-day, talked with some of the leading Bulgarians to gain their influence for freedom of conscience, or at least to place [the facts] before them, so that the responsibility of such a separation may be thrown entirely, or as much as possible, upon them. A few talk reasonably, and desire freedom of conscience, but the masses think they can have no dealings with those who leave their church. A few weeks may place our work on a very different footing.

"We, and those now suffering for the sake of freedom of conscience, need your prayers. We are carefully seeking to follow the leadings of Providence, step by step, while the future seems wholly shrouded from view. Precious is the privilege of feeling that *results* are not our responsibility. If we act to the best of our ability in the present, with light hearts we

may leave all the rest to Him who doeth all things well."

A few days later (July 3d), he wrote again: "The bakers will neither bake nor sell [to the Protestants] bread, and some are in much distress. . . . Some have wholly gone back — more have signed a recantation, though their sympathies are strongly with the gospel seekers.

"Three persons have this week gone before the Turkish authorities and declared themselves Protestants. They wished to do so before, but we advised their waiting, in order to see if it were not possible for them to be distinct from their nation in church matters but one with them politically. To this end we have talked seriously and earnestly with some of the leading men of this city. A few favor religious freedom, but the masses are wholly opposed to it, and we could only advise a separation for conscience's sake. This is the beginning of a *Protestant Bulgarian Community*. I think that it will soon increase. Though bitterly opposed by leading men, who are determined to crush out Protestantism, yet the consciences of a multitude of thinking men are on the right side. We are somewhat threatened with personal violence. The Turkish Government seems disposed to do justice."

PROCEEDINGS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

THE last Report of this board, presented at the meeting of the General Assembly in May, states in regard to *finances*: —

"The receipts from all sources have been \$285,689.16; and the expenditures \$312,828.81; leaving a balance against the Treasury of \$27,139.65.

"Whilst the heavy debt of the preceding year has been more than canceled, through the marked liberality of more than 1,100 Sabbath-schools, and the generous gifts of individual donors, the Church's increase has not kept pace with the necessary demands of the work abroad and the continued monetary derangement at home.

... The result is another debt of \$27,139. This second debt must force itself upon the attention and the heart of the Church, as no former debt has ever done; for if it cannot be removed by an increase of receipts, it must be by retrenchment or reducing the staff of laborers, either of which will seriously affect the development of the work abroad."

Eight new ordained missionaries, and nine female laborers seem to have been sent abroad during the year. Three ordained missionaries, one physician, and two women returned to their fields, after visits to the United States.

The following table presents a statistical view of the missions: —

MISSIONS.	NAMES OF STATIONS.	Missionaries and Assistant-Missionaries.					Pupils in Schools.	
		Ministers.		Lay Teachers and others.				
		American.	Native.	American.	Native.	Communicants.		
INDIAN TRIBES.								
SEMINOLES.....	Wanuko.....	1	..	..	1	..	100 ..
CREEKS.....	Tallahassee.....	1	..	..	1	..	17 30
OMAHAS.....	Blackbird Hills.....	1	..	1	4	..	48	
CHIPPEWAS AND OTTAWAS	Grand Traverse or Grove Hill.....	1	..	..	1	..	46
	Little Traverse.....	..	..	1	1	12	30
	Total of Indian Missions.....	4	..	2	8	175	108	
SOUTH AMERICA.								
Bogota.....	2	..	..	1	1	2	10
Rio de Janeiro.....	2	..	..	2	1	67	..
Sao Paulo.....	2	1	..	1	..	29	..	
Brotas.....	1	..	..	1	..	67	..
At Home.....	1	..	..	..	..	..	..
	Total of South American Missions	8	1	..	5	2	165 10	
AFRICA.								
LIBERIA.....	Monrovia.....	2	..	1	..	41	57	
Kentucky.....	1	..	..	..	..	30	24
Harrisburg.....	2	..	..	2	..	12	7
Greenville, or Sinou.....	1	..	..	1	..	65	..
Marshall.....	1	..	1	..	..	57	..
Settra Kroo.....	..	..	..	1	..	..	..
NEAR THE EQUATOR.....	Corisco — 3 stations, 6 out-stations.	5	..	1	6	10	88 58	
	Total of African Missions.....	12	..	2	4	7	10 293 146	
INDIA.								
LODIANA.....	Rawal Pindi.....	2	..	1	..	2	6 9 471	
	Lahor.....	4	1	1	..	3	15 33 1,291	
	Jalandar.....	..	1	..	..	..	6 14 423
	Lodiani.....	3	..	..	..	2	5 41 671
	Ambala.....	2	1	..	..	1	7 42 627
	Sahathu.....	..	..	..	1	2	6 56
	Saharunpur.....	1	2	..	1	1	4 23 388	
	Dehra.....	1	1	..	..	8	7 51 242
	Roorkhee.....	1	..	1	..	1	1 5 ..	
	Dharamsala.....	1	..	..	..	1	1 ..
	At home.....	2	..	..	2	..	..
FURRUKHABAD.....	Futtehgurh.....	2	..	..	..	2	28 72 355
	Furrukhabad.....	2	..	..	..	2	13 41 397
	Mynpuri.....	2	..	..	..	1	9 19 423
	Etawah.....	1	..	..	..	1	7 23 200
	Futtehpore.....	..	..	..	..	..	7 17 68
	Allahabad.....	3	..	..	3	11	60 582
	At Home.....	1	..	..	1	..	..
	Total of India Missions.....	28	6	5	2	28	129 456 6,194	
SIAM.								
	Bangkok.....	3	..	..	3	2	16 46
LAOS.	Petchaburi.....	2	..	1	..	..	9 16
	Chieng Mai.....	2	..	..	2	1	1 ..
	Total of Siam Missions.....	7	..	1	..	7	3 26 62	
CHINA.								
CANTON.....	Canton.....	3	..	..	1	4	5 37 110
NINGPO.....	Ningpo and five sub-stations.....	2	3	2	1	2	8 301 108	
SHANGHAI.....	Hang-chow.....	2	1	..	..	2	5 28 ..
SHANTUNG.....	Shanghai.....	2	1	..	1	2	9 43 57	
PEKING.....	Tungchow.....	2	..	..	..	3	3 38 22
	Chefoo.....	1	..	..	..	2	2 32 12
	Peking.....	2	..	..	2	1	10 22
	At Home.....	3	..	..	..	..	..
CHINESE IN CALIFORNIA	San Francisco.....	1	..	..	..	2	12 ..
	Total of China Missions.....	18	5	2	3	17	35 501 331	
JAPAN.	Yokohama.....	1	..	..	1	1	.. .. ..
JEWS.	New York.....	1	..	..	..	..	.. .. ..
PAPAL EUROPE.	Stations in France.....	..	..	..	..	..	.. .. ..
	Belgium, etc. ....	..	..	..	..	..	.. .. ..
	*General Total.....	79	12	10	12	73	179 11,606 6,853	

A few extracts from the Report will be given here, respecting the missions in South America, China, and Japan.

South America. "The different countries of South America, are, by the wonderful developments of divine Providence, brought more prominently before the church. A highway is opened up into many of them, and freedom given to the Church's laborers to do what they can, to publish the gospel of the Son of God. Into two countries [Columbia and Brazil] have we entered, and no restrictions are imposed upon any evangelistic effort. Much more could be done, if the resources of the Board were greater. Calls for help and helpers multiply. 'The outlay for these two missions is already considerable, but for the next year a larger sum will be needed to meet the appropriations already made for chapels. It is hoped, that with the increasing interest in this great field of labor, more funds will flow into the Church's own treasury, so as to prosecute the work at Bogota and in Brazil with greater vigor.'

China. "The work of the Lord in Chiua, as promoted by these missions, has made encouraging progress in the last year. The additions to the churches are a signal proof of this; a larger number of converts is reported as having been bap-

tized than in any preceding year, of all classes from early youth to advanced age. The conversion of promising youths, and the training of young men for the ministry of the gospel, are also to be regarded as special marks of the divine blessing. . . . The Committee hope, in answer to the prayers of the churches, that more laborers will soon be sent forth to reap this great harvest. And they trust that prayer will still be made for the calling forth of native ministers, whose service is so essential to the progress of the gospel among the Chinese. The great favor of God in the gift of such excellent native brethren as have been already admitted to the ministry, should encourage large expectations in this respect."

Japan. "The missionary work in this country is beginning to occupy a place in the sight of the people, and it is becoming apparent that the long cherished opposition to Christianity is not likely to be much longer maintained. The time has come when the number of missionary laborers should be increased, and the plans of the Christian Church for the evangelization of this country should be placed on a broad basis. It is for the salvation of a people nearly as numerous as the inhabitants of our States, that the entire Protestant Church has sent but a handful of men—not half a score!"

MISCELLANIES.

A SPEECH ON FOREIGN MISSIONS;

AT THE GENERAL CONFERENCE, MAINE.

I WAS in an assembly not long since, awaiting the service. I was early there, but soon the organ commenced. It began on a single note, very sweet and tender. Soon another note was heard, in perfect concord; and then another, and another, all in exact harmony; till at length, all the range of keys was in use, and the grand resources of the instrument were waked.

So now, with a grander instrumental-

ity, in the kingdom of Christ. There was first the voice of the brother who told us of the Papist—what he is, and what he needs. Then came the plea for the sailors, a class that act as the nerves of the nations, in their intercommunication; then another—for the Bible, and the millions that are without it; still another—for the Tract cause, that gives to the neglected so much good reading; and then the good word for the Freedmen, so helpless and wretched, as well as for the destitute that cover the great wastes of the west and north. But we now have, last of all—to

crown all—the whole *world*. There is no clashing or jarring here. These things are in harmony, as the various notes and swells of the great organ. My plea does not displace the pleas of these brethren, but expands them and complements them. I but put my feet on the pedals of the great instrumentality and touch the silent keys, to get out the whole music.

I am agent, then, of the Bible Society, as it spreads out over the world. The missionaries of this one Board have put the treasures of the Bible into the tongues spoken by half the human race. I am agent, too, of the Tract Society, as it walks across the sea, sprinkling the nations with the leaves of life. I am agent, also, of a Church Building Society, that has dotted the lands with rude sanctuaries. I act for an Education Society, that carries light to the darker places of earth. We are helping the young men there; we are putting them through their course; and have more such in training than all the Theological Seminaries of our order in the land.

I work, too, for what is a Home Missionary Society, abroad. This one Board of Missions has two native pastors and preachers to one that is sent to its missions from our own churches. And best of all, those far-off churches, just planted, are sending the gospel to places still more distant. The seed is becoming a tree—a moral banyan in the East. The centers seek to evangelize their surroundings; and those fresh Christian impulses do not stop there, but reach out the hand over mountain ridges and broad seas, to feed the hungry and to save the lost.

Yes, and we are a Temperance Society also, and an organization for all reforms, and against all oppressions. We have in care a countless number of freedmen, who are set loose from idolatry, and are groping after Christianity.

So I come on last, to take what these brethren leave, to touch keys they have to pass over, and bring out the grandeur of the Christian benevolences. But we all alike call for money, and a great deal of it; not yours, brethren, but the *Lord's*, in your keeping; not for our *societies*, but for the poor and the neglected!

The fundamental rules of religion are these—addition, subtraction, multiplication, division. ‘Add to your faith virtue, and to virtue knowledge, and to knowledge temperance,’ etc. And then, ‘put off all these, anger, wrath, malice,’ and the like. You notice subtraction comes after addition. We don’t put off till we take on, or in, and thus we come to multiply and abound in all good things, to the glory of Christ. Then follows the *test* rule of *division*,—the distribution, the tithing, the scattering abroad of the good things of God. This last is the proof rule of the others; and if well wrought, shows our work in the Lord to be right, and not in vain.

W. W.

LETTER FROM A NATIVE “BIBLE-WOMAN.”

MISS WEST sends, from Harpoot, the following translation of a letter, respecting the writer of which she says: “Kitoosh is the Diarbekir ‘Bible-Woman.’ She is a middle-aged woman, (Syrian,) of great respectability and excellent appearance; commanding the respect of all classes. Her native tongue is Arabic, but she speaks Armenian and Turkish almost as easily. She has no family to care for but her husband.” The letter indicates something of her spirit and her usefulness.

“DIARBEKIR, March 27, 1868.

“My dear Sister in Christ, Miss West:

“I have many times wished to write to you (‘your belovedness’), but the reason for my not doing so is my inability to write. I am ashamed for this thing, that I do not know how to write well.

“We much desired your presence with us this winter, that you might labor among our sisters; because all our sisters love you much. They do not forget your counsels; again and again do they desire to hear them. But now we hear that you will go to America. That is more pain to us. Would that your America were Diarbekir! You would find much work to do for Christ. But blessed be the will of our all-good Lord! The Lord be with you. Do not forget us in your prayers. Especially for me—the weak one—be prayerful, that I may labor faithfully in the work of the Lord. I think you remember my work—

that I visit from house to house to read the Word of God to poor sinful women, like myself.

"The beginning of this work I did with you. The first day we visited three houses. In the last house there was a young Armenian woman of the '*Liberal* party.' You spoke considerably with her. Now that woman has become a very dear sister. She loves Christ and his work very much. I have great hope concerning her. For a time she suffered persecution from her husband; but now she sometimes brings her husband also to the place of prayer. She had a boy who was learning a trade. She took him from it and brought him to school; and her daughter is also learning to read. Oh, with what joy she remembers the day that we came to her house! She often says to me—'What a blessed hour was that when you brought that teacher to our house; and what sweet words were those I heard from her lips.' She often speaks of it with weeping. She is present at every meeting, however difficult it may be. She entreats your prayers.

"I am greatly rejoiced that at whatever house I go I find a reception; especially is there much work in the houses of the Armenians. With joy they listen to the gospel. I do not find a house among them where their boys and girls do not learn to read. But it is not so among the Assyrians; they are more negligent. It often happens that the *Armenians* send after me, if I am a day or two late in going to them.

"If you see Mrs. Walker in America, remember us to her, with our loving salutations. We cannot forget her. Her labors for us, and her kindnesses, were innumerable. The Lord be to her a support (a 'back') and a refuge, and comfort her under all circumstances.

"I often wish to write to Mr. Williams, but he knows not Armenian, and I cannot write in Arabic. For this reason, please read this letter to him, and give my loving salutations to him and to the *hauum*. Let them be prayerful for me, the weak one, that in the houses to which I go, and in the words I speak, I may be unceasingly useful.

(Signed) "KITOOSH TOMAIAN."

MORE SLIPS FROM THE TREASURER;

WHICH MAY SERVE AS HINTS TO MANY.

AN aged person writes from R——, N. Y.: "Inclosed please find five dollars, a donation from me to the American Board. I regret that my situation prevents me from sending a larger sum; but my age (eighty-five) and ill-health for more than four years, prevents me from engaging in any business. Indeed, I have not, within that time, been able to walk a fourth of a mile. Besides, I find it difficult to meet all necessary expenses; but seeing, in the Herald, the situation of the Board, I feel that I must do a little to aid in the great work that I have loved from its commencement, believing that if all who are no better able than I am would do as much, it would go far in relieving the treasury of its present embarrassment.

"I hope the next Herald will show a large increase of donations."

ANOTHER, not quite so old, but eighty, writes from G——, N. H.: "Please find enclosed ten dollars, to aid the Board of Foreign Missions. You will recollect I sent something for the Herald, thinking that, in my age (80 years) and circumstances, I could not afford \$10 this year. But taking my scythe and rake, I have earned the \$10, and transmit it, in view of the prospects of the Board. Let many do likewise, and the year will not close with a heavy debt."

ONE "no longer able to preach," but who "tries to do something occasionally in a humbler sphere," writes from Iowa: "Inclosed find five dollars for the A. B. C. F. M. It would seem as though I could hardly spare it, as I am in very feeble health and my resources very scant. But the state of your treasury demands a sacrifice from many, and why not from me? I will therefore send this mite and trust in the Lord."

THE following is from New York: "A friend gives me the reading of the Missionary Herald after she has read it, and another friend has given me five dollars. Now I propose to send this money to help

the Board one mite. I am poor, and my name must not appear, or people will stare, and wonder how I could do it."

THIS from Vermont: "Please find inclosed five dollars, from a widow who gives this in addition to her yearly subscription, as she cannot bear the idea of the Board's being in debt, or suffering for the want of means."

"A STUDENT" sends the following, from a theological seminary, with \$3.70: "In the July number of the Missionary Herald, I

find this,—'One cent a day from each of the members of our churches in sympathy with the Board, will supply all our necessities.' By dispensing with a contemplated lounge for my room I can send my mite for one year, in advance."

THIS is from "a friend" in Wisconsin, written on the back side of a piece of common wall-paper: "Inclosed find one dollar to help out the deficiency of the Board. I am very poor, but feel as though I must add a little to what I gave at the time of our collection for you."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Annual Meeting of the Board. The fifty-ninth annual meeting of the A. B. C. F. M. will be held at Norwich, Connecticut, commencing on Tuesday, October 6th, at 3 o'clock, p. m. Rev. Dr. H. A. Nelson, of Lane Seminary, Cincinnati, is expected to preach the sermon Tuesday evening. Special attention is invited to a notice from the Committee of Arrangements on the last page of the cover of this number of the Herald.

The Treasury. As the financial year of the Board will close about the time at which most readers will receive this number of the Herald, it is too late for any statement here to have much influence upon the income. Yet it may be well to say, that the receipts for the month of July (\$59,704) were more than \$28,000 higher than they were last year—pretty nearly double.

This is very cheering. Yet a sudden advance in the price of gold early in August may add several thousand dollars to the expenses of this closing month of the year; some unexpected expenses have occurred; several mission families are about to sail; and the Treasurer supposes that the receipts of the month must be *at the least* \$140,000, that the year may close without a debt. For August, 1867, they were \$83,610. If the income for the present August can be as nearly double that of a year ago as was the income for

July, all will be well. May God give still, to many donors, a spirit of *cheerful* and *enlarged* liberality.

New England Women's Foreign Missionary Society. The Treasurer acknowledges the following receipts for July. Brimfield, Mass., Miss Eunice B. Knight (which makes her a Life Member), \$25. Wellesley, Mass., N. E. Women's Aux. F. M. Society—to constitute Mrs. A. D. Webber and Mrs. G. G. Phipps Life Members, \$50; to support a girl in Miss Smith's school, Madura, \$25; for Mrs. Edwards' Zulu school, \$30; for a Bible-reader, in Cesarea, \$45. West Roxbury, Mass., \$75,—of which from R. B. Smith, Esq., to constitute Mrs. R. B. Smith and Miss Mary F. Ellis, Life Members, \$50; from Lucius A. Tolman,—to constitute Mrs. Julia M. Tolman a Life Member, \$25. Chelsea, Mass., Chestnut Street Church, from Hon. Mellen Chamberlain.—to constitute Mrs. Chamberlain a Life Member, \$25. Broadway Church, Mrs. Elbridge Snow, \$5. Boston, Shawmut Congregational Church, Mrs. Charles B. Wilson (thus made a Life Member) \$25; Mount Vernon Sabbath-school, by O. S. Merrill, \$15.86. Watertown, N. Y., Mrs. Susan H. Morgan, annual subscription, \$1; Mrs. James R. Bates (to constitute her a Life Member,) \$25; Wells, Maine, Ladies' annual subscription, \$30.

Total for the month, \$376.86. Total receipts, \$3,692.11.

MISSIONS OF THE BOARD.

Western Turkey. Mr. and Mrs. Lock, who sailed from New York April 25, reached Philippopolis June 11. Mr. and Mrs. Bond, of the same company, had gone to Eski Zagra, and Mr. and Mrs. Andrus were on their way from Constantinople to Eastern Turkey when Mr. Lock wrote, but dates are not given.

Letters from Mr. Clarke, of Philippopolis (page 287), report serious persecution at Tartar Pazarjik, which has at last led to the starting of a Protestant community there, among the Bulgarians.

Mr. Bartlett, of Cesarea (page 285), speaks of the openings in unoccupied portions of the field as very encouraging, notices efforts to raise up native helpers, and dwells at some length upon the propriety of young pastors in America becoming foreign missionaries.

Central Turkey. Mr. Perry wrote from Aintab June 3: "Mr. and Mrs. Schneider left Aintab May 22, for Constantinople, where they will spend the summer. The people felt very deeply their departure, and have taken every possible means to express it, both to them and to us; and we young missionaries, who are left in Aintab, took leave of them as we would separate from a beloved father and mother.

"The Second Church in Aintab is putting forth every possible effort to raise the amount pledged for the building of their new house of worship. The promised permission to build, from Government, has not come yet, but we *seem* to be sure of it, and no objection is made to the building operations, which have now commenced in good earnest.

"The young men of the church are paying regularly 135 piasters a month towards the support of three of the Aintab students in the Marash school. We have sent from Aintab, three new theological students to Marash this year. The female boarding-school is filled to its maximum, as increased this year, and the girls are doing well."

Eastern Turkey. A letter from Mr. H. N. Barnum, of Harpoot (page 284),

notices the marvelous work at Diarbekir, an interesting movement in the way of sending laborers to the Moosh plain, a society of workers for Christ at Harpoot, the seminaries with their many students, and additions to the church.

• *Syria.* Mr. Samuel Jessup wrote from Beirut, June 20, in regard to an examination of the female seminary, just closed: "It was the most interesting I have ever attended. The labors of Mr. and Mrs. Dodge, Mrs. Bliss, and Miss Thomson, were well rewarded, by the fine appearance of the girls. Two days were spent in comparatively private examination, and then two days were entirely public. The chapel was overcrowded. As many went away as found places to sit or stand inside. Such work cannot but have a most powerful influence on this country, in elevating and purifying it. The change in the character of many of the girls shows that our principal object — the saving of souls — is being attained."

Nestorians. Mr. Coan (page 282) presents several points of importance in connection with the work in Persia.

Mahrattas. A letter from Mr. Atkinson (page 280), giving some of the impressions of a new laborer, will be read with much interest.

Madura. Mr. Chandler, writing April 28, notices an itinerating tour of unusual interest, and then speaks of "two somewhat new enterprises in the great heathen city of Madura." The first of these is the formation of a new church, near the west gate, composed of persons dismissed for the purpose (at their own request, because of their distance from the place of worship) from the "Madura church" connected with the mission, and some who had been connected with the Church of England, (the letter leaves numbers blank), and the ordination of A. G. Rowland, a graduate from, and for about 19 years a teacher in the mission seminary at Madura, as the pastor of the church thus formed. He was ordained on the first of March, after a "well-sustained" examination. Mr.

Chandler writes: "The services were held in the large church, as their small building would not have contained half the audience. The teachers and students all came in from our seminary, and the Rev. Mr. Hickey and his family, with many of the East Indians and educated natives connected with the Church of England were present. It was a new thing for Madura, and presented a scene upon which the Christians in America would have looked with intense interest." A request is sent that "God's people in America will pray that this native pastor in Madura may become an eminently useful and successful laborer."

The second enterprise is the starting, by educated native Christians in Madura, of a "Christian Anglo-vernacular School," with an "organization of management," of which the American missionary was chosen president and treasurer, and Rev. Mr. Hickey vice-president. The rules require that the school shall be opened and closed with prayer, and that two hours of each Sabbath shall be spent in studying the Bible and religious services. The design is to make it a truly Christian school. The expenses are expected to be met by tuition fees and aid from Government. Some contributions had been received from English residents. The school was opened on the first of February, with 20 scholars and 1 teacher, and increased within two months to 80 scholars and 3 teachers.

A letter from Mr. Capron will be found at page 279, and one from Mr. Hazen, of first impressions, at page 280.

Foochow. Mr. Peet writes that, in April last, he visited the Langpuo out-station, with Mrs. Peet. This was a new thing; no foreign lady had ever been seen there before, and curiosity was awake. They visited from house to house, and were often invited in, so that he says, "It seemed to me quite a success. I entered more houses, and preached the gospel to a larger number of women, than ever before in that place." The next day they visited another out-station, where the people — "men, women, and children" — "came upon the chapel with a rush, anxious to

get a sight of the new comer"; and a good number of women and children collected in a room back of the chapel, where Mrs. P. had a favorable opportunity for speaking to them. At Langpuo, one young man wished to unite with the church, and two or three others "seemed almost ready to enter the kingdom." The women "invited Mrs. P. to come again, and come often."

Mr. Hartwell (page 278) notices the value of pictorial illustrations of Scripture for the Chinese, the kind of pictures wanted, and efforts to increase the benevolent contributions of the poor Christians at Foochow.

North China. Mr. and Mrs. Hunt, and Misses Andrews and Porter, who sailed from New York March 21; arrived at Shanghai May 19, and expected to leave there for Tientsin May 29. From Panama to San Francisco they had a long passage — 17 days. The vessel was crowded with passengers and the heat trying. From San Francisco, on board the "China," they had "every comfort possible to enjoy at sea." Mr. Hunt writes: "The 'China' is a floating palace, sumptuously furnished and victualed. It reflects high honor upon our country." "We had a most intensely interesting passage through the inland sea of Japan, via Hiogo and Nagasaki." "Mrs. Hunt is well. The young ladies are bright and happy, but rather anxious to get on as far as Peking."

The Kalgan station report mentions the death of the man — father of a convert at Kalgan — who was baptized at Yü Cho in 1866, and states: "His exhortations to follow the teachings of Christ, given to his neighbors and the members of his family, together with his own joyous anticipations of future happiness, have made a deep impression on many minds."

Mr. Williams also wrote from Kalgan, April 1st: "We are hearing good news from Yü Cho, where Mr. and Mrs. Gulick visited last summer. The death of the aged church member seems to have made a deep impression on his neighbors. He died expressing his firm belief in Jesus Christ, and recommending his religion to others. . . . The little flock of members

at Yü Cho meet often for worship, and the room is filled with interested persons. In the vicinity, among the villages, we hear of men who are favorably inclined to our religion. All the religious interest in that part is traceable to the influence of Mr. Guliek's helper, who, when converted, made known the truth to his relatives."

Dr. Treat gives some of his "impressions after six months' residence," at page 277.

Sandwich Islands. Letters from the Islands (pages 275-277) notice the recent meeting of the Hawaiian General Association, the classes of persons constituting that body, and progress in the settlement of native pastors.



OTHER MISSIONS.

Brazil. Respecting the Presbyterian missions in Brazil, the *Foreign Missionary* for August states: "Rev. A. L. Blackford writes from Rio Janeiro, June 24, of the organization of a new church at Lorena, in the province of Sao Paulo, 190 miles from the capital. Six persons were admitted, after a careful examination, to sealing ordinances. This makes the fourth church now in connection with our mission. Rev. E. Pires had also made a tour into the province of Minas, and speaks of points where other churches could and ought to be organized; but it is impossible with our present force, and the means at the disposal of the Committee, to occupy these. The same holds true of schools, which ought at once to be established. To the church at Sao Paulo, two persons had recently been received, and one to the church at Rio de Janeiro."

India. The *Foreign Missionary* states that "the Furrukabad mission is about to issue, for native Christians, a monthly religious magazine, in Hindustanee, of 24 pages. Its great object is to put in circulation a number of good books, which otherwise could not be published without great expense. We are anxious to create a taste for good reading among our native Christian population." It is also said:

"We have been both surprised and delighted to hear, from a lady engaged in zenana teaching in Calcutta, that in that city there are over 350 zenanas open, and some 1,300 Bengalee ladies receiving instruction. These ladies are taught fancy work, and reading, writing, grammar, and history. Every variety of needle and bead work is taught, and the ladies take hold of it with great zest and relish.... The work has increased so much, that there is greater difficulty in securing suitable teachers than in getting pupils. This is most cheering information, and we cannot but feel that a new day is dawning on India; for so long as ignorance reigns in the zenanas, so long will vice and corruption stalk through this heathen land."

China. Mr. Farnum, of the Presbyterian Board, wrote May 25: "Our little church at Shanghai, now numbering forty members, has decided to undertake to raise enough to support an evangelist here. They came together, and after united prayer for divine guidance, they selected one of their number for this work. This evangelist has been at work under these auspices for a month, and hopes soon to be settled in some one of the villages about Ka Shen."

Japan. The *Foreign Missionary* states: "Rev. D. Thompson has commenced the public preaching of the gospel to the patients who assemble daily in Dr. Hepburn's new dispensary. There are generally from twenty to fifty persons present, the greater number of whom are attentive listeners. I have continued this for more than two weeks, almost daily, and have yet met with no molestation, nor do I expect to meet with any serious opposition from the new government."

Fiji. The following statement respecting the mission of the English Wesleyan Methodists at the Fiji Islands shows what has been effected there: "I find that the mission commenced in 1835, and that we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the contributions of the Fijian church,

of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist.... Then there is his Queen, a Methodist too.... There is the Word of God translated into the language understood by the people. There are laws of civilization, rising and taking due form in beautiful crystallization, if I might so speak,—protecting human life in its sacredness, where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant-missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catechists; we have 1,025 Fijian day-school teachers; we have 22,000 in church fellowship, with 1,909 class-leaders; we have 36,000 in our schools; and we have 90,000 listening to the gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line."—*Rev. M. T. Radcliffe.*

Labrador. The *Record* of the Church of Scotland, for July, states: "The two Esquimaux, whom the Moravians have sent from the missions in Labrador to preach the gospel to the more distant heathen, are spoken of as men who pos-

sess 'a good knowledge of Scripture, a good flow of words, and a right humble opinion of themselves.'

"The Moravian missionaries in Labrador labor under every external disadvantage. This is painfully evident by little facts which their reports incidentally mention. In Zoar, their harvest consisted of a barrel of potatoes, about the size of walnuts, and a plentiful supply of radishes, all raised in a little garden made of sand mixed with earth brought from a more southern soil. In Hebron, the garden plot is at a great distance from the mission premises, as no sufficiently sheltered ground can be found near them; and, as it is, the garden must be kept constantly watered to prevent the gales from sweeping away the soil and its produce. In Umanak, Greenland, the missionaries have scraped off the turf over the pebbles, dried it, and rubbed it in their hands, and carried it in barrels to the garden plot, where it is spread thinly over a layer of refuse bones collected from before the doors of the Greenlanders' huts. Several years of such labor will finally accumulate a soil thick enough to dig up with a spade. The failure of a seal fishery, or of the ptarmigan hunt, reduces them and their docile flocks almost to a state of starvation."

FOR THE CHILDREN.

ANOTHER LETTER FROM HARPOOT.

MY DEAR YOUNG FRIENDS,—I believe I promised to tell you something of our childrens' meetings in this land. Last February I held one in the village of *Hoo-eli*, at which there were present 66 boys, 45 girls, 20 women, and 5 or 6 men, who lingered near the door! How much I wish you could see such a crowd as that was—dressed so differently from yourselves, and seated thickly on the floor! Most of these children appeared tolerably clean, because they attended the Protestant day-school. They had learned, among other things, to sing many of our sweetest Sabbath-school songs.

Would you like to know what I talked to them about? Perhaps you will laugh, as they did, at first, for my subject was

— "*Eating the Word of God.*" First we talked about *bread*, and how often we must eat it, for our body's sake; and then we talked about the "*Bread of Life*"—of which, if a man eat, he shall never die." Then we repeated the words of Jeremiah,—"Thy words were found, and I did eat them"; and how David thought them "sweeter than honey, and the honey-comb."

The children laughed merrily over the story of the donkey who got into a house and ate up a book full of wisdom, but thought him none the wiser for all that! At last they all seemed to understand how to *eat* the "*Bread from Heaven*," as David did,—*hide it in the heart*, and meditate upon it day and night, that it may keep us from sin.

After a pleasant half hour spent in this

talk, and several songs, I asked some of those boys, who hoped they had given their hearts to Jesus, to speak and pray; and four or five of them did so, in a very solemn and earnest manner. Afterwards I asked how many of them thought of being preachers when they were men. Three arose, and another said he wished to be a teacher; others were going to be farmers or merchants, and hoped to preach Christ in their business.

Just before we closed the meeting, I told the children that their mothers and sisters were trying to pay off the chapel debt, and asked if they would like to help. They looked at each other, and at last said they would; and after telling them that they need not be ashamed to bring even 5 paras,* I was about to dismiss them, when a little boy brought me a small copper. This started the rest, and one after another came up with a 5, or 10, or 20 para piece. Some of the older children put their heads together, and soon I saw them borrowing from the men near the door — for they came unprepared to meet such a call. The little girls began to bring their contributions. I saw several go to their mothers to have them cut off a piece of silver, or copper, from their head-dress, (which usually exposes the *donery*

of each). It was a beautiful and touching scene. How those little faces glowed with the *luxury of giving!* Several promised to give something the next time. At last one of the men came up, and said: "Children, I want to give you a word of advice. Now don't any of you go home and *steal* money from your parents for this thing!" I was quite astonished at such a hint, and so seemed many of the children. One bright little fellow, at my feet, said — "I never yet did such a thing, *never!*" After the meeting, I met a little boy who had first given 20 paras, and at the close of the meeting came with another 20. I inquired where he got his money. He said: "My father was leaving home this morning, to be gone some time, so I asked him for some money, and he gave me 40 paras." "What did you intend to do with it?" I inquired. "I was going to buy something sweet to eat, and some little playthings," he replied, "but when I came to the meeting, and heard you talk about making *Christ* a present, I thought I'd give him half of it. Afterwards I concluded to give it *all to him*, and go without those things!" So the children in Hooeli have paid, with their own money, for two posts in the chapel, worth 20 piasters.

Your affectionate friend,

MARY A. WEST.

HARPOOT, April, 1868.

* About half a cent. The para is worth about one mill.

DONATIONS RECEIVED IN JULY.

MAINE.		
Cumberland co. Aux. Soc.		
North Yarmouth, Cong. ch. and so.		
m. c.	21 95	
Saccarappa, Cong. ch. and so.	60 00	
Westbrook, S. Sargent,	5 00	
Yarmouth, 1st Cong. ch. and so.		
(Gents, 52.50, Ladies, 34.67, m. c.		
32, less cft and express, 85c.) to		
const. TRUXTON WALKER, H. M.	118 32—205 27	
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.		
Industry, a friend,	15 00	
Kennebec county.		
Waterville, Cong. ch. and so.	28 00	
Lincoln county.		
Warren, Cong. ch. and so.	29 00	
Oxford county.		
Bethel, 2d Cong. ch. and so.	20 00	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so.	38.36	
Students in Theol. Sem'y, 26;	64 36	
Brewer, 1st Cong. ch. and so.	33 00—97 36	
Piscataquis county.		
Guilford Village, Rev. John A. Perry,	5 00	
Union county.		
Bridgton, Cong. ch. and so. coll.	24 00	
North Waterford, Cong. ch. and so.	10 50	
Otisfield, L. Pennel,	10 00	
Waterford, a friend,	12 00—56 50	
Waldo county.		
Jackson and Brooks, Cong. ch. and		
so.	13 00	
Searsport, 1st Cong. ch. and so. m. c.	5 00	
Winterport, Cong. ch. and so.	7 25—25 25	
Washington county.		
Dennysville, Cong. ch. and so.	35 00	
York county.		
Biddeford, 2d Cong. ch. and so.	50 00	
Sac, 1st Cong. ch. and so., Benev.		
Soc. m. c.	9 85—59 85	
	576 23	
"Erro,"	100 00	
	676 23	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. Geo. Kings-		
bury, Tr.		
East Jaffrey, a friend,	5 00	
Winchester, Cong. ch. and so.	80 29—85 29	

Grafton county.		Hartford, White River Cong. ch. and so.	154 00
Bristol, Cong. ch. and so. 4; William Green, 4;	8 00	North Pomfret, Rev. Charles Duren,	3 00
Lyme, Cong. and Pres. ch. and so., add'l (extra coll.),	113 00	Norwich, J. G. Stimson,	200 00
Piermont, Mrs. R. E. Blain,	10 00	Sharon, a friend,	1 00
Plymouth, Cong. ch. and so.	41 00—172 00	Tyson Furnace, Cong. ch. and so. m. c.	4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Windsor, Cong. ch. and so., Geuts Asso. 47.25, Ladies. 44, m. c. 32.34; 123 59	
Bennington, H. S. Parker,	5 00	Woodstock, Cong. ch. and so. m. c.	10 00—495 59
Francesstown, Joseph Kingsbury,	50 00		
Goffstown, Rev. Abel Manning,	10 00	Guildhall, Cong. ch. and so.	1,781 63
Hancock, Cong. ch. and so. m. c.	14 00		11 23
Hillsboro Bridge, Cong. ch. and so.	18 00		
Hollis, Cong. ch. and so.	39 00		1,792 86
Pelham, Mrs. H. C. Wyman, 25; a friend, 10;	35 00		
Wilton, Cong. ch. and so., with prev. dona., to const. B. T. Foster, H. M.	72 21—243 21		
Merrimack co. Aux. Soc. Geo. Hutchinsons, Tr.			
Canterbury, Cong. ch. and so.	25 57	MASSACHUSETTS.	
Concord, South Cong. ch. and so., with prev. dona., to const. L. Weston, H. M., 66.60, less c't 25c.; Epsom, Cong. ch. and so.	66 35	Barnstable county.	
Webster, a friend,	6 00	Centreville, Cong. ch. and so., annual coll. 24.10, m. c. 14.24, special coll. 13.50, Widow's Mite, for China, 2.50;	
Rockingham county.	10 00—107 92	East Falmouth, Cong. ch. and so.	54 34
Greenland, Cong. ch. and so. 62.75, less express, 25c.; Hampstead, Cong. ch. and so. m. c.	62 50	North Falmouth, Cong. ch. and so.	20 50
Stratford county.	25 00—87 50	West Barnstable, Cong. ch. and so., add'l,	34 75
Farmington, Cong. ch. and so. m. c. and coll.	38 32	Yarmouth, 1st Cong. ch. and so. m. c.	8 00
Milton Mills, Union ch. and so.	6 91		12 65—130 24
Wakefield, Rev. D. D. Tappan,	3 00—48 23	Berkshire county.	
	744 15	Otis, Cong. ch. and so.	6 70
A friend,	11 00	Pittsfield, South Cong. ch. and so. m. c., 6 months, 70.42; Rev. S. B. Morley, 50;	
Lancaster, Cong. ch. and so.	41 00—52 00	Richmond, Cong. ch. and so.	120 42
	796 15	Sheffield, Cong. ch. and so.	12 20
Legacies.—Nashua, Edmund Parker, by Joel Parker, Ex'r,	500 00	South Williamstown, Cong. ch. and so. m. c.	48 65
	1,296 15	Stockbridge, Cong. ch. and so., annual coll. 80, m. c. 105;	26 67
		Williamstown, John Tatlock,	185 00
		Boston and vicinity.	15 00—414 64
		Boston, of wh. from Lieut. Edgar M. Newcomb, (19th Mass. Reg't, — mortally wounded at Fredericksburg, Dec. 13, 1862, died at Falmouth, Virginia, Dec. 20th, 1862,) 230.48; H. B. H., 100; A. Kitteridge, 40; a friend, 20; S. L. R. 20; a member of Immanuel ch., 18; M. N. 10; "Cash," 10; Maria Howland, 2; a friend, 2; a lady, 1; a friend, 1; ditto, 1;	496 88
		Chester, Broadway Cong. ch. and so. m. c. 32.09; Winn, Cong. ch. and so. m. c. 30.46; Miss E. Dutch, 10;	72 55-5,036 93
		Brookfield Asso'n. William Hyde, Tr. Brimfield, Cong. ch. and so., add'l, special coll.	16 49
VERMONT.		Southbridge, a friend (special),	100 00
Addison co. Aux. Soc. Amos Wilcox, Tr.		Ware, Orrin Sage, 500; Wm. Hyde, to const. H. K. Hyde, Brimfield, Mass., H. M. 100;	600 00—716 49
Orwell, Rev. Joh Hall,	30 00		
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		Essex county.	
Lyndou, Cong. ch. and so.	22 75	Andover, Teachers and Pupils of Ahhott Female Academy, 196.30; Theol. Sem'y church, add'l, 20, a student in ditto, 3.70;	220 00
Peacham, Cong. ch. and so.	65 00	Lawrence, a friend,	70 00
St. Johnshury, East Cong. ch. and so. m. c., 7 mos, 58; South Cong. ch. and so. 54.12; "Friends of Missions," 300;	412 12—499 87	North Andover, Trin. Cong. ch. and so., to const. JOHN SHERBURNE and A. A. Moase, II. M.	214 74—504 74
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		Essex co. North Aux. Soc. William Richardson, Tr.	
Burlington, 1st Calv. Cong. ch. and so. m. c.	45 35	Groveland, Cong. ch. and so., add'l, 10 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		Haverhill, North Cong. ch. and so. 329.80; East Cong. ch. and so. m. c. 3;	
Sheldon, Cong. ch. and so., add'l, Orange county.	10 13	Ipswich, 1st Cong. ch. and so.	332 80
Newbury, Cong. ch. and so.	100 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	131 31—474 11
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		Beverly, D. S.	8 00
Craftsbury, Cong. ch. and so., annual coll., in part,	53 00	Boxford, 1st Cong. ch. and so. 103.70; 2d Cong. ch. and so. 43.55;	
Derby, Cong. ch. and so. m. c.	10 00—63 00	Hamilton, Cong. ch. and so., to const. Rev. S. F. FRENCH, H. M. 100 00	147 25
Rutland and Bennington co's Aux. Soc. J. Barrett, Tr.		Lanesville, Cong. ch. and so. m. c.	2 85
Pittsford, M. B. B., add'l, 5; Mr. Parmelee, for China, 2;	7 00	Lynn, 1st Cong. ch. and so., coll., 150.70, m. c. 20;	170 70
Rupert, Cong. ch. and so. coll.	50 00	Salem, South Cong. ch. and so., ann. coll., 717.51, m. c. 55;	772 51
Rutland, Cong. ch. and so. m. c.	52 33		
Sudbury, Cong. ch. and so., for Bitlis,	22 25—131 58		
Washington co. Aux. Soc. G. W. Scott, Tr.			
Barre, Cong. ch. and so. 30.75; Josiah Wood, 50;	80 75		
Waterbury, Cong. ch. and so.	51 50—132 25		
Windham co. Aux. Soc. C. F. Thompson, Tr.			
Brattleboro, Centre Cong. ch. and so. m. c.	67 79		
Putney, Cong. ch. and so.	15 07		
Townshend, Cong. ch. and so.	72 00		
West Brattleboro, Cong. ch. and so. coll.	119 00—273 86		
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.			

Saugus, Cong. ch. and so.	48 28	South Malden, Mrs. F. M. Bean, 25;
Topsfeld, Cong. ch. and so., add'l,	5 30	a lady, 5; 30 00
Wenham, Cong. ch. and so. (add'l), extra coll.	5 00-1,249 89	Stoneham, Cong. ch. and so. m. c. 8 73
Franklin co. Aux. So. E. D. Merriam, Tr.		Watertown, Cong. ch. and so. 50 96
Couway, Asa Howland,	10 00	West Dracut, Cong. ch. and so. 12 30
Hampden co. Aux. Soc. J. L. Whitney, Tr.		Winchester Cong. ch. and so., ann. coll. 606, less c'ft, 2; 604 00-4,519 03
Chester Centre, Cong. ch. and so., coll.	25 00	Middlesex Union.
Chicopee, 3d Cong. ch. and so. coll. 139 00		Assabet, Cong. ch. and so. m. c., 2 months, 8 68
Chicopee Falls, 2d Cong. ch. and so., coll. 42 50, m. c. 54.01;	96 51	Fitchburg, Unknown, 5 00
Holyoke, 2d Cong. ch. and so. coll. 82 00		Groton, Union Cong. ch. and so., annual coll. 381 00
Loungemeadow, Cong. ch. and so. m. c.	43 32	Leominster, Evan. Cong. ch. and so. 26 50
Ludlow, Joseph Miller, to const. DAVID C. JONES, H. M.	100 00	Littleton, Cong. ch. and so., special coll. 67, m. c. 44, O. Manning, 55; 166 00
Mittineague, Cong. ch. and so. coll. 55 91		Shirley Village, Cong. ch. and so. 20 00
Springfield, North Cong. ch. and so., to const. S. J. LINCOLN, J. T.		Towson, Cong. ch. and so. 63 00-670 18
Rockwood, G. H. DEANE, and Mrs. R. G. GREENE, H. M. 404; Olivet Cong. ch. and so., with prev. dona., to const. G. H. KIBBEE and CHARLES BARROWS, H. M. 162 21; a friend, 500; 1,067 21		Norfolk county.
Westfield, 1st Cong. ch. and so. 200.92; 2d Cong. ch. and so. 116; H. Holland, 5;	321 92	Dedham, Allen Evan. ch. and so. 88 23
		Dorchester, 2d Cong. ch. and so. (Gent's Assoc., (of wh. from T. V. Shaw, to const. Mrs. T. V. SHAW, H. M. 100), 695.90, Ladies' Assoc. 679.15, m. c. 54.86), 1,429.91; Village Cong. ch. and so., to const. Rev. HENRY M. TENNEY, H. M., 161.50; 1,591 41
		Needham, Friends, 9 00
Less for printing reports,	1,980 87	North Wrentham, Cong. ch. and so. m. c. 23 50
	20 00-1,910 87	South Dedham, Cong. ch. and so. 102 00
Hampshire co. Aux. Soc. S. E. Bridgeman, Tr.		West Medway, Cong. ch. and so., annual coll. 116 50
Amherst, College ch., add'l, 76.68; 2d Cong. ch. and so. 23; 104 68		West Roxbury, South Evan. ch. and so. m. c. 45 95-1,976 59
Belchertown, a friend, 2 00		Old Colony.
Enfield, Cong. ch. and so. (of wh. from Edward Smith, to const. Mrs. M. E. SMITH, Enfield, and Mrs. MARY W. HOWLAND, Conway, Mass., 200), to const. Rev. E. C. EWING, Mrs. M. L. A. EWING, and Mrs. E. M. W. KEMP, H. M. 450 00		Fair Haven, 1st Cong. ch. and so. 125.37, less express, 30c.; 125 07
Granby, Cong. ch. and so. m. c. 36 72		Mattapoisett, Cong. ch. and so. 17 15
Haydenville, Cong. ch. and so., to const. A. S. KING, H. M. 124 55		Middleboro, 1st Cong. ch. and so., Ladies' Miss'y Society, 13.35, m. c. 14.65; 140 20
Northampton, 1st Cong. ch. and so. (coll. 859.51, m. c. 250.90), 1,110.41; Edwards Cong. ch. and so. (coll. 289.19, of which 100, to const. S. E. BRIDGMAN, H. M. m. c. 14), 308 19; Nathan Sears, 25 1,438 60		Rochester Centre, 1st Cong. ch. and so., Ladies' Miss'y Society, 13.35, m. c. 14.65; 28 00
South Amherst, Cong. ch. and so. 25 00		South Dartmouth, Cong. ch. and so. 5 00-315 42
South Hadley, a friend, 25 00		Palestine Miss'y Society. E. Alden, Tr.
South Hadley Falls, 1st Cong. ch. and so. (Rev. R. Knight), 115 00		Braintree, 1st Cong. ch. and so. (add'l), extra coll. 50, less c'ft, 50c., 49.50; South Cong. ch. and so. m. c. 10; 59 50
Westhampton, 1st Cong. ch. and so. 55 00		North Bridgewater, 1st Cong. ch. and so., add'l, 40 00
Williamsburg, 1st Cong. ch. and so. 36 20		Randolph, Allerton Wales, for China, to const. Mrs. MEHITABLE WALES, H. M. 100 00
Worthington, Cong. ch. and so. 31 52-2,447 27		South Abington, 2d Cong. ch. and so., annual coll. 49 25-248 75
Middlesex county.		Plymouth county.
Ashland, 1st Cong. ch. and so. 32 00		Campello, Cong. ch. and so., to const. S. F. PACKARD, H. M. 103 90
Brighton, Mrs. William C. Strong, 100 00		East Marshfield, F. F. W. 6 50
Burlington, Cong. ch. and so. m. c. 6 35		Marshfield, 2d Cong. ch. and so. 6.25; 1st Cong. ch., add'l, Mrs. W., add'l, 5; 11 25-121 65
Cambridgeport, Stearns Chapel, annual coll. 81.70, m. c. 10; 91 70		Taunton, and vicinity.
Charlestown, Winthrop Cong. ch. and so. 1,753.28; 1st Cong. ch. and so., add'l, 42 79; 1,796 07		Attleboro, 2d Cong. ch. and so. m. c. 27 00
Framingham, Hollis Evan. ch. and so. 50, Mrs. SEWALL FISHER, to const. herself H. M. 100; 150 00		Berkley, Trin. Cong. ch. and so. 24, a friend, 10, ditto 5, ditto, 1; 40 00
Hopkinton, Cong. ch. and so. 23 80		Fall River, Central Cong. ch. and so. (of wh. from Hale Remington, to const. ELLA C. and CLARA D. REMINGTON, H. M., 200), 2,253.71; Richard Borden, 500; 2,753 71
Lincoln, Cong. ch. and so., special coll. 135 00		Seekonk and East Providence, Cong. ch. and so. 38 54
Lowell, Kirk st. Cong. ch. and so. (of which from a friend, to const. Mrs. M. J. WARD, H. M. 100, 600; High st. Cong. ch. and so., to const. S. A. CHASE, H. M., 109.12; Appleton st. Cong. ch. and so., add'l, 30.50; 739 62		Taunton, Winslow church, 28.12; R. W. Hoyt, 5; 33 12-2,892 37
Natick, M. A. Stevens, 5 00		Worcester co. Central Ass'n. E. H. Sanford, Tr.
North Chelmsford, a friend, 6 00		Worcester, Union Cong. ch. and so., of wh. from P. L. Moen, 1,000, a friend, 200; 1,200 00
Somerville, Mrs. Sarah Stone, 5; a friend, 1;	6 00	Worcester co. South Consolation. W. C. Capron, Tr.
		Westboro, Evan. Cong. ch. and so., annual coll. 102 92
		West Millbury, Mrs. Mary Dwinnell, 2 00-104 92
		24,944 09

A. B.	500 00	
A friend,	5 00	
Nantucket, 1st Cong. ch. and so.	30 00—535 00	
	25,479 09	
<i>Legacies.</i> — Newburyport, Mrs. Sarah Little, per Joshua Hale, Ex'r, 500 00		
West Medway, Mrs. Harriet Goodell, by A. P. Thayer, Ex'r, for education of a girl at Marsovan, Turkey, 25 00—525 00		
	26,004 09	
RHODE ISLAND.		
Bristol, Cong. ch. and so., Ladies' Miss'y Soc., Mrs. Robert Rogers, 50 00		
Providence, Beneficent Cong. ch. and so., Busy Bee Soc., 200; S. S. Wardwell, 5;	205 00—255 00	
CONNECTICUT.		
Fairfield co. East Aux. Soc.		
Bridgeport, 1st Cong. ch. and so. 178 46		
Danbury, Eli T. Hoyt, to const. JOHN C. AVERILL, H. M. 100; Eliza A. Lyon, 15;		
Sherman, Cong. ch. and so. 37 00		
Stratford, G. Loomis, 5 00—335 46		
Fairfield co. West Aux. Soc. A. E. Beard, Tr.		
South Norwalk, Cong. ch. and so. 110 00		
Southport, Cong. ch. and so., add'l, 159 91		
Stamford, James Betts, 50 00—319 91		
Hartford co. Aux. Soc. E. W. Parsons, Tr.		
E. II. 10 00		
Barkhamsted, Cong. ch. and so. 2 45		
Broad Brook, Cong. ch. and so., annual coll. 36 00		
Collinsville, S. W. Collins, 50 00		
East Windsor, Cong. ch. and so., to const. H. L. WELLS, H. M. 125 25		
Hartford, Theol. Sem'y, 50; Center Cong. ch. and so. m. c. 35.30;		
Asylum Hill Cong. ch. and so. (m. c. 19.97, a friend, 10), 29.97;		
C. C. Lyman, 200; John Beach, 100; J. B. H. 100; S. S. Ward, 100; JOHN H. GOODWIN, to const. himself H. M. 100; Oswin Welles, 50; H. L. Porter, 25;	790 27	
Hebron, Cong. ch. and so. 32 00		
Simsbury, Jane Belden, 100 00		
Unionville, Cong. ch. and so. 14 50		
Waterbury, Cong. ch. and so. m. c. 14 00—1,174 47		
Hartford co. South Consociation.		
Middletown, 1st Cong. ch. and so. 25; E. Paddock, 12.41; S. 10;	287 41	
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		
Kent, Cong. ch. and so. 81 00		
New Milford, Sally Northrop, 10 00		
Plymouth, George Langdon, 50 00		
West Winsted, Elliot Beardsley, 50; Mrs. William Lawrence, 50;	100 00—241 00	
Middlesex Ass'n John Marvin, Tr. Westbrook, Elihu Chapman, 10 00		
New Haven City. F. T. Jarman, Agent.		
Faculty and Students of Yale College, 567, Yale Miss'y Soc. 4.50; Centre Cong. ch. and so. (of wh. from a friend, to const. CHARLOTTE E. CHANDLER, H. M. 110, Mrs. C. Goodrich, 10, L. S. 10, m. c. 36.70), 166.70; North Cong. ch. and so., Samuel Punderson, with previous dona., to const. S. F. PUNDERSON, H. M. 50; Chapel st. Cong. ch. and so. m. c. 15.81; Davenport Cong. ch. and so. m. c. 9.80; Rev. W. H. Whitemore, (add'l), extra, 20; J. M. B. Dwight, 15; Sale of stamps, by A. T. Bacon, 75c.;	849 56	
New Haven co. East Aux. So. F. T. Jarman, Agent.		
Guildford, Mrs. J. Tuttle, for China, 100 00		
West Meriden, Saxton B. Little, 27 00—127 00		
New Haven co. West Cons'o'n. E. B. Bowditch, Tr.		
Derby, a friend, 5 00		
Waterbury, 2d Cong. ch. and so. (special coll. 82.71, m. c. 58.16), 140.87; a friend, to const. Rev. E. WHITTLESEY, H. M. 100;	240 87	
Westville, a member of Cong. ch. New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs. East Lyme, Cong. ch. and so. New London, 1st Cong. ch. and so. (of which from a member of the church, to const. Rev. JOHN ANDERSON, St. Catharine's, Missouri, and Rev. H. L. HOWARD, Philadelphia, Pa., H. M., 100; a lady, extra, 30, m. c. 170), 300; Robert Coit, 100; Mrs. H. M. Linsley, 20;	50 00—295 87	
Salem, Rev. N. Miner, 2; Mrs. E. S. Miner, 2, N. E. Miner, 1; Gertie E. Hyde, 25c.;	20 00	
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	5 25—445 25	
Stafford Springs, George M. Ives, to const. KATIE M. IVES, H. M. 100 00		
Tolland, Cong. ch. and so., annual coll.	32 00—132 00	
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.		
Dayville, Cong. ch. and so. 10 00		
Putnam, Ruth G. Carder, 1 00		
Westford, Cong. ch. and so. coll. 6 00		
Willimantic, Cong. ch. and so. m. c., in part, 5 45		
Woodstock, 1st Cong. ch. and so. m. c. (extra coll.) 29 00—51 45		
"Thirty per cent., add'l," 4,269 38		
Two friends, 10 00—40 00		
	4,309 38	
<i>Legacies.</i> — Greenwich, Mrs. Mary E. Mason, by T. L. Mason, Ex'r, 500, less tax, 30; 470 00		
Middletown, Henry S. Ward, by E. Paddock, Ex'r, 987.59, less tax and exc. 61.61; 925 98—1,395 98		
	5,705 36	
NEW YORK.		
Auburn and vic. H. J. Brown, Agent. Unknown, 5 00		
Buffalo and vic. H. Stillman, Agent. Buffalo, North Pres. ch. 800; 1st Pres. ch. 65; 865 00		
	Less exchange, 1 12—863 88'	
Monroe co. and vic. Wm. Ailing, Agent. Rochester, Central Pres. ch. m. c. 167.57; Westminster Pres. ch. 20; 187 57		
New York and Brooklyn, Agency of the Board Bible House, —		
Of wh. from South Cong. ch. and so. (Brooklyn), (of wh. from CHARLES H. PARSONS, to const. himself H. M. 100); to const. W. H. WILLIAMS, W. A. BROWN, F. T. GLADWIN, H. G. K. CALEF, P. MACDONALD, and Mrs. A. W. STREET, H. M., 700; Broadway Tabernacle, a friend 300; Madison Sq. Pres. ch. (of wh. from A. R. Wetmore, 100; J. R. Hills, to const. SARAH B. HILLS, H. M., 100, G. C. Wetmore, 25), 225; 1st Pres. ch. (Brooklyn), R. J. Dodge, 100; Church of the Covenant, (Pres.), Mrs. Bronson, 100; 3d Pres. church (Brooklyn), m. c. 91.86; Memorial Pres. ch. (Brooklyn), 33; Clinton Ave. Cong. ch. and so. (Brooklyn), S. M. and W. W. Parsons, 25; South Pres. ch. (Brooklyn), m. c. 23.05; Harlem, Cong. ch. and so. m. c. 10.25; R. G. Pardee, 100; O. B. 100; Geo. G. Williams, 100; "Cash," 25; Rev. Ray Palmer, 25; Mrs. A. 20; a lady (Brooklyn), 20; a friend, 20; J. M. Peletou, 10;		
	2,035 16	
	3,091 61	

Two friends,	20 00	Legacies. — Geneva, Rev. M. P. Squier, by Mrs. Squier, 400 00
Amsterdam, Rev. A. L. Chapin and wife, for North China,	25 00	New Haven, Mrs. (Rev.) Ralph Robinson, by Rev. Thomas Bayne, 25 00.
Auburn, 2d Pres. ch., annual coll., to const. ESTHER ORR, H. M., 166.90;		Salem, T. R. Weston, add'l, for the Gaboon mission, by E. G. Atwood, Ex'r, 20 00
James S. Seymour, to const. JAMES SEYMOUR, Jr. H. M., 100; Auburn Seminary, Rev. A. Snashall, 10; 276 90		Springfield, Benj. Rathbun, add'l, interest, 72 73—517 73
Boonville, Pres. ch. 27 82		
Brasher Falls, Pres. ch. m. c. 5 30		
Cameron, C. P. and C. G. Hubbard, 10 each, 20 00		
Canana 4 Corners, Cong. ch. and so. 31.25, Rev. G. W. Warner, with prev. dona., to const. himself H. M., 20; 51 25		
Catskill, Pres. ch. m. c. 34 00		
Cazenovia, Mrs. S. Hutchison, 5 00		Bloomfield, "For the Missionaries," 12 75
Clifton Springs, Mrs. Thorp, 1 00		Boonton, 1st Pres. ch. 39 91
Clymer, Mrs. Hiram Moses, 5 00		Brickburg, Mrs. Henry A. De Forest, 10 00
Collamer, Mrs. Prudence Smith, 5 00		Elizabeth, "For the Cause," 3 00
Corfu, Pres. ch. m. c. 12 00		Newark, Central Pres. ch. 100; South Park Pres. ch. 85.58; Roseville, Pres. ch. 40; 6th Pres. ch. 10.75; a friend, 1; 237 33
Crown Point, 1st Cong. ch. and so. 100 00		Orange, 1st Pres. ch., a friend, 200 00
Dundee, Mrs. C. A. Moses, 10 00		Parsippany, Pres. ch. 155 33
Durham, 1st Pres. ch. m. c. 10 00		Passaic, Pres. ch. 14 00
East Wilson, Rev. Herman Halsey, to const. CALVIN C. HALSEY, Montrose, Penn., H. M. 100 00		Perth Amboy, a friend, 2 00—674 32
Elmira, 2d Pres. ch. 217 91		
Flushing, 1st Cong. ch. and so. 81 37		
Fort Covington, 1st Pres. ch., annual coll. 51 51		
Genesee, Mrs. C. M. Heath, 2 50		
Greenville, Pres. ch. m. c. 7 00		
Havana, Pres. ch. 43 16		
Highlands, Pres. ch. 10 25		
Honeoye Falls, Pres. ch. 20 00		
Jamestown, Leavitt Hallcock, 10 00		
Lenox, 1st Cong. ch. and so. 30 00		
Lockport, 1st Pres. ch. 45 00		
Lysander, Pres. ch. 22 00		
Mattituck, Pres. ch. 10 00		
Mendon, Pres. ch., to const. ELI PHELPS, H. M. 100 00		
Moravia, 1st Cong. ch. and so., annual coll. 24 36		
New Haven, Cong. ch. and so., add'l, 37 00		
New Lebanon, United Pres. and Cong. ch. and so. 60 50		
New York Mills, Pres. ch., W. D. Walcott, 250 00		
Norwich, Cong. ch. and so. 35 45		
"Oswego County," a friend, 10 00		
Palmyra, Mrs. E. E. Burbank, 10 00		
Panama, A. B. Rice, 15; Mrs. Rev. C. Burgess, 10; 25 00		
Peekskill, 2d Pres. ch. 13 35		
Penn Yan, Charles C. Sheppard, to const. Mrs. JANE B. SHEPPARD, H. M., 125; Mrs. C. C. Sheppard, 25; 150 00		
Perry, Pres. ch., ann. coll. and m. c. 25 33		
Perry Centre, Cong. ch. and so., add'l, (extra), 21 00		
Port Jervis, Pres. ch. m. c. 40 11		
Portville, Pres. ch. 62 00		
Prattsburgh, Pres. ch. 31 00		
Rochester, Rev. G. D. Pike, 5; William Slocomb, 5; 10 00		
Silver Creek, Pres. ch. 28 00		
South Wales, Pres. ch. coll. (of wh. a thank-offering for returning health, 29), 44.15; W. P. B., avails of "Indian Photographs," for Mahratta mission, 50; 94 15		
Syracuse, Plymouth Cong. ch. and so. 52 00		
Troy, H. G. 100; One Mite, 5; 105 00		
Union Falls, Margaret B. Duncan, 10 00		
Unionville, 1st Pres. ch. 33 50		
Vail's Gate, Mrs. Sarah L. Dean, 12 00		
Walton, 1st Cong. ch. and so. 41 14		
Waterloo, Pres. ch. 78.16, Mrs. Sarah Pierson, 100; 178 16		
Watertown, Mrs. S. H. Morgan, 5 00		
Westernville, Pres. ch., to const. Mrs. A. S. Rudd, Delta, N. Y., H. M. 100 00		
Westfield, Pres. ch. 228 00		
Westford, Lester Babcock, 5 00		
Yonkers, 1st Pres. ch. m. c. 42 98-3,098 95		
	6,190 56	

By T. P. Handy, Agent.

Cleveland, Plymouth Cong. ch. and

Newark, Central Pres. ch., 100 00

Orange, 1st Pres. ch., 200 00

Parsippany, Pres. ch. 155 33

Passaic, Pres. ch. 14 00

Perth Amboy, a friend, 2 00—674 32

Trenton, 1st Pres. ch., 200 00

Westfield, Pres. ch. 228 00

Westford, Lester Babcock, 5 00

Yonkers, 1st Pres. ch. m. c. 42 98-3,098 95

6,190 56

so., to const. S. P. CHURCHILL, JAY ODELL, and T. W. HOPKINS, II. M.	344 85	
Cuyahoga Falls, 1st Cong. ch. and so.	50 22	
Lyme, 1st Pres. ch.	10 00	
Ruggles, Pres. ch. coll., 13.45, Rev. John McCutchan, 30, J. G. Stur- tevant, 30, W. C. Gault, 30, B. Sturtevant, 10;	113 45	
Strongsville, 1st Cong. ch. and so.	11 09—529 61	
	1,850 69	
"I love to give," add'l,	10 00	
Cincinnati, 1st Ortho. Cong. ch. and so. 100; W. F. Church, to const. HATTIE S. PARSONS, Cleveland, Ohio, 100; friend, 3;	203 00	
Cleveland, 1st Pres. ch. 999.31, 1st Pres. ch. Mission, Merchant st., 8.69; Euclid st. Pres. ch. m. c. 57.46; Ladies' Miss'y Society, 54; T. T. Seelye, to const. T. T. SEE- LEYE, Jr., II. M., 100; Mrs. Lonis- C. Ozanne, 20;	1,239 46	
Coshocton church, by Rev. Josiah Glover,	13 50	
Greenwich Station, L. Mead,	10 00	
Jersey, Pres. ch., extra coll.,	36 00	
Johnston, Rev. H. A. Merrill and wife,	9 00	
Kingsville, a few members of Pres. ch., extra	10 00	
Mannette City, G. L. and Mrs. Weed,	25 00	
Newburgh, We Cong. ch. and so.	5 00	
Oberlin, 1st Cong. ch. and so.	46 18	
Oxford, Teachers and Pupils of West- ern Female Sem'y., to const. Miss C. K. GOULDING, Miss E. W. BUSHNELL, and H. G. PEABODY, II. M.	320 00	
Painesville, 1st ch. and so., 108.57; Lake Erie Female Sem'y., 90;	198 57	
Piqua, 2d Pres. ch.	32 50	
Ripley, Pres. ch. and so., ann. coll., by Rev. D. E. Bierce,	70 50	
Rootstown, Cong. ch. and so. 12; Gad Case, 50;	62 00	
Springfield, 1st Cong. ch. and so.	10 00	
Windham, J. B. II. 4, L. H. 1;	500—2,305 71	
	4,156 40	
<i>Legacies.</i> — Columbus, D. T. Wood- bury, in part, by J. J. Ferson, Ex't, 1,250, less tax, 75;	1,175 00	
Townsend Station, Isaac Sears, by Mrs. Caroline Fuller,	49 80—1,224 80	
	5,381 20	
INDIANA.		
Bloomington, Rev. E. Ballantine,	10 00	
Crawfordsville, Students of Wabash College,	6 80	
Evansville, H. K. Wells,	10 00	
Indianapolis, Fourth Pres. ch.	47 00	
Noblesville, Pres. ch.	17 00	
Princeton, J. D. Paxton,	10 00	
Wabash, 1st Pres. ch.	50 85—151 65	
ILLINOIS.		
A friend,	637 50	
(A lover of Missions, a U. S. 5-20 Bond, 100, for GENERAL PERMANENT FUND).		
Aubrey, Cong. ch. and so.	65 00	
Augusta, Pres. ch., in part,	43 70	
Aurora, New England Cong. ch., a friend, 50; 1st Cong. ch., a friend, 50;	100 00	
Big Rock, N. M. Hendrick,	5 00	
Carpenterville, Cong. ch. and so.	15 00	
Cerro Gordo, Rev. C. J. Pitkin,	5 00	
Champlain, 1st Cong. ch. and so.	11 35	
Chicago, Calvary Pres. ch. 204.70; New England Cong. ch. and so. (coll., in part, 139.14, m. c. 45.85), 184.99; 9th Pres. ch. (coll. 104.05, m. c. 46.65), 150.70; Nathaniel Norton, with other dona., to const. Rev. JOHN MC- LEISH, Chicago, and F. M. Brooks, Decatur, Illinois, II. M. 100; Mrs. C. D. Dill, 5;	645 39	
Evanston, Lake Avenue Ind. church,	74 56	
	Freeport, Pres. ch.	122 28
	Granville, Pres. ch.	16 50
Jacksonville, Cong. ch. and so., to const. SAMUEL ADAMS, II. M.	107 50	
Joliet, 1st Pres. ch., annual coll.	32 00	
Kewanee, Cong. ch. and so., of which from S. M. Hurd, 20, Thomas Pierce, 10;	70 23	
Lake Forest, Pres. ch., to const. Rev. E. FOLSOM, R. M. WELCH, C. C. LAKE, and CHARLES BRADLEY, II. M.	375 00	
La Prairie, Pres. ch.	10 00	
Lisbon, Cong. ch. and so.	15 00	
McComb, Cong. ch. and so.	19 25	
Ottawa, Plymouth Cong. ch. and so., extra coll.	26 00	
Paxton, F.	10 00	
Perry, Rev. W. H. Williams and wife,	100 00	
Pittsfield, Rev. William Carter,	5 00	
Rockford, Miss E. B. Norton,	5 00	
Springfield, Cong. ch. and so. 26.10;		
2d Pres. ch., R. P. Abel, 25;	51 10	
Wayne, Cong. ch. and so.	7 00—2,574 36	
MICHIGAN.		
Bay City, 1st Pres. ch.	58 70	
Detroit, 1st Cong. ch. and so., to const. W. A. BUTLER, A. D. PIERCE, Mrs. II. H. BUSHELL, and Mrs. L. F. HARTER, II. M. (ann. coll. 368, m. c. 63), 431;		
2d Cong. ch. and so., add'l, 10;	441 00	
Fenton, 1st Pres. ch., annual coll.	23 50	
Ionia, Pres. ch.	5 00	
Jackson, Joseph Swift,	10 00	
Kalamazoo, Teachers and Pupils of Michigan Female Seminary,	58 20	
Menominee, 1st Pres. ch.	15 00	
Niles, Mrs. Fanny M. Coan,	10 00	
Richmond, Cong. ch. and so.	10 50	
Romeo, Mrs. MARY A. DICKINSON, to const. herself II. M.	100 00	
Saginaw City, Mrs. Hubbard,	10 00	
Tecumseh, Mrs. Julia Greene,	5 00	
Vermontville, Annie M. Benedict,	5 00—751 90	
MINNESOTA.		
Beaver, Cong. ch. and so.	1 60	
Faribault, John Steyner,	5 00	
Le Sueur, Pres. ch.	10 35	
Monticello, Cong. ch. and so. m. c., 6 months,	14 00	
Plainview, Cong. ch. and so. 5.80; Rev. Henry Willard, 38;	43 80	
Rushford, Cong. ch. and so.	5 00	
Smithfield, Cong. ch. and so.	1 50	
Stillwater, 1st Pres. ch., annual coll.	50 00—131 25	
IOWA.		
Ames, Charles Bradley,	5 00	
Cedar Falls, Cong. ch. and so.	15 00	
Cincinnati, Cong. ch. and so.	7 00	
Clarence, Pres. ch.	10 55	
Decorah, 1st Cong. ch. and so.	7 47	
Denmark, Enos Wright, to const. F. W. TOMPKINS, Bonaparte, Iowa, II. M.	100 00	
Glenwood, Rev. L. S. Williams,	4 00	
Grinnell, Cong. ch. and so., ann. coll., to const. Rev. D. E. JONES and T. II. BIXBY, II. M.	157 00	
Independence, Mrs. C. W. Pease, 5, Mary C. Pease, 5;		
Iowa City, Rev. Benjamin Talbot,	5 00	
Lyons, Cong. ch. and so., annual coll.	52 00	
Marion, Cong. ch. and so., annual coll.	53 00	
Scott, Olivet Pres. ch.	8 50	
Sioux City, Cong. ch. and so.	19 00	
Waterloo, F. E. Churchill,	2 00	
Wittemberg, Cong. church,	55 75	
Wyoming, Mrs. S. K. Tourtellot,	1 00—512 27	
WISCONSIN.		
Appleton, 1st Cong. ch. and so., La- dies' Prayer Circle, for China,	15 00	
Baraboo, Pres. ch., A. G. C.	5 00	
Beloit, Rev. A. G. Dunning,	4 40	
Berlin, Union church,	15 85	
Columbus, Cong. ch. and so. m. c.	6 00	
Cottage Grove, Pres. ch., J. G. K.	1 00	
Elk Grove, Cong. ch. and so.	26 65	
Geneva, Pres. ch.	32 44	

La Crosse, 1st Cong. ch. and so., annual coll. 51.27, less exc. 27c.;	51.00
Lake Mills, Cong. ch. and so. m. c.	2.25
Lodi, Pres. ch. m. c.	9.60
Menasha, a friend, add'l,	1.00
Milwaukee, II. and A., 10 each,	20.00
New London, Rev. J. B. Chamberlain,	5.00
Plymouth, Cong. ch. and so.	15.00
Prairie du Chien, Cong. ch. and so. m. c. 8.25; Parents of Mary H. For- ter, thank-offering for safe arrival of their daughter in China, 25;	28.25
Shopiere, Cong. ch. and so.	37.30
Superior, Pres. ch. m. c.	5.00
Tafton, Cong. ch. and so. m. c., for July,	5.60
Watertown, 1st Cong. ch. and so., to const. Mts. IRENE R. HALL, H. M.	100.00
	—386 34

MISSOURI.

St. Louis, 1st Trin. Cong. ch. and so.	167.75
Webster Groves, Pres. ch.	25.00—192.75

CALIFORNIA.

Benecia, Rev. C. T. Mills,	125.00
Grass Valley, Cong. ch. and so.	18.90
Hayward, Eden Cong. ch. and so.	5.25
Oakland, 1st Cong. ch. and so.	337.47;
Pres. ch. 246.40;	583.87
Placerville, Pres. ch.	35.00
San Francisco, Howard Pres. church, 280.65; 2d Cong. ch. and so. 7.70;	
Ralph Dunning, 140;	428.35—1,196.37

WASHINGTON TERRITORY.

Walla Walla, Rev. Cushing Eells,	50.00
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CANADA.

Montreal, Benjamin Lyman, to const.	
Rev. MARC AMI, Joliette, Canada, and	
Rev. THEODORE LEFLEUR, Montreal, Canada, H. M., 100; George Hagar, 70; James Ferrier, 14;	184.00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Lihue, Mrs. M. S.	
Rice,	25.00
Scotland, Glasgow, A. F. Stoddard,	250.00
Turkey, Erzroom, Rev. M. P. Parme- lee, 25; Kessab, Rev. L. H. Adams and wife, for China, 10;	35.00—310.00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bridgton, Cong. s. s. 3; Garland, Cong. s. s. 5; Phippsburg, Cong. s. s. 5.78; Yarmouth, 1st Cong. s. s. 48.24;	62.02
NEW HAMPSHIRE.—Bristol, Cong. s. s. 10; Claremont, Cong. s. s., for education of a Cutterbul girl, at Harpoot, 21.20; Epsom, Cong. s. s. 8; Farmington, Cong. s. s. 15; Newcastle, Cong. s. s., for Rev. A. Abbott's school, Satara, Mahratta Mission, 8; Pel- ham, Mrs. E. W. Tyler, 25; Swauzeay, Cong. s. s. 2.60;	84.80
VERMONT.—Bennington, 2d Cong. s. s., with prev. dona. to const. ENOS GOULD, H. M., 60, "Guide Board" s. s., with prev. dona. to const. F. C. WHITE, H. M., 50; Ludlow, Juvenile Miss'y Soc., for a sch. in Madura Mission, 21.50; Norwich, Cong. s. s. 61; Rupert, Cong. s. s. 10; West Brattleboro, Cong. s. s. semi-an. coll. for Rev. James Herrick, 19.57; West Haven, Cong. s. s. 2.40;	214.47

MASSACHUSETTS.—Cambridgeport, Prospect st. Cong. s. s., for Miss Porter's sch., Chiua, 50; Greenfield, children of J. L. Childs, for a native teacher in Harpoot Sem'y, 5; Law- rence, Eliot Cong. s. s., for support of Miss H. S. Clark, Seneca Mission, 150; Lowell Kirk st. Cong. s. s., S. G. Mack's class, to const. E. S. Woodies, H. M., 100; Norton, Wheaton Feu. Sem'y, (of wh. from Miss Peabody's Bible class, (of wh. for girl in Marsovan Feu., 85;) 41.25; Miss Briggs' class for sch. at Mana Madura, 40; Miss Cragin's class for girl at Eski Zagra, 35; Miss Mellus' class for girl in Harpoot Sem- inary, 30; Miss Carter's class for girl at	
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Oroomish, 28; Miss Macomber's class for
girl at Gaboon, 20; C. C. M. 5.75; 200;
Pittfield, Mrs. Caroline Wilson, for educa-
tion of a Zulu girl, 30; Salem, Crombie st.
Cong. s. s. for a scholar at Harpoot, 30;
Shirley Village, Cong. s. s. 9.50; South
Dedham, Cong. s. s., for sch. of Rev. W. B.
Capron, Madura, 25; South Williamstown,
Greylock Institute, Greylock Miss'y Soc.,
for Rev. C. Goodrich's sch., Peking, 9.80;
Cong. s. s. 7.86; Tolland, Cong. s. s. 6.05;

CONNECTICUT.—Salem, Cong. s. s. 10.90; West
Hartford, One class in s. s. 3.12;

NEW YORK.—Almond, Pres. s. s. 13.59; Au-
burn, 2d Pres. s. s., in part, 63; Avon

Springs, Littlevile Miss'u sch. 6.60; Buffalo,
1st Pres. s. s. Miss'y Soc. 50; Deposit, 1st

Pres. s. s. for a native teacher, 16.34; Panama,
Pres. s. s. for theol student at Har-

poot, 10.10; South Wales, W. P. B., avals
of Indian Photographs, for sch's in Khokar
District, 50; Syracuse, 1st Pres. ch. Miss'y
Society, for a girl in Aintab Fem. Sem'y,
and a girl's sch. Abeih, Syria, 100;

NEW JERSEY.—Madison, Pres. s. s. 51.51;

Perth Amboy, a little girl, 1;

PENNSYLVANIA.—Harrisburg, Children in
Dauphin Co. Poor-house, 1.12; Reading,
1st Pres. s. s. 12.5;

DELAWARE.—Glasgow, Kirkwood Mission s.
s. 6.25, "Good Seed" col'd school, 2;

OHIO.—Cincinnati, 3d Pres. s. s. to const.

SAMUEL CLAWSON, H. M., 100; College Hill,
Union s. s. (of wh. for sup't of two children
at Gaboon Mission, 30;) 37; Conneaut.
Cong. ch., Youth's Miss'y Soc. 25; Lebanon,
Alfred Holbrook and family, monthly cont.
for sch. at Marsovan, 5; Morrisville, Pres.
s. s. 4.65; Painesville, 1st Church, s. s.
teachers and scholars, 85.58; Strongsville,
1st Cong. s. s. 13.47;

INDIANA.—Connersville, 2d Pres. s. s. 35;

Greencastle, 1st Pres. s. s. 1.55; Indianap-
olis, 4th Pres. s. s. 30.15;

ILLINOIS.—Chicago, New England Cong. s. s.
for sup't of four pupils in Harpoot Fem.
Sem'y, 125; 9th Pres. s. s. 10; Knoxville,
Pres. s. s. for two students in Harpoot

Theol. Sem'y, 30; Lyonsville, Cong. s. s.
81c.; Ottawa, Plymouth Cong. s. s. 7.25;
Quincy, 1st Cong. s. s. 2; Sheffield, Cong.
s. s. 11.45; Waverly, Cong. s. s. for Rev.
M. D. Sanders' sch. Ceylon, 15; Woodburn,
Cong. s. s. add'l, for female student at Foo-
chow, China, 12.95;

MICHIGAN.—Dorr, Cong. s. s. 1.75; Tekonsha,
Pres. s. s. 15.35; Utica, Cong. s. s. 9.29;

MINNESOTA.—Minneapolis, Pres. s. s. Morn-

ing Star Miss'y Soc., for Nestoria, 5; Plain-

view, Cong. s. s. 1.60;

IOWA.—Sioux City, Cong. s. s. 2.75;

WISCONSIN.—Lake Mills, Cong. s. s. 2.75;

Lodi, Pres. s. s. 3.60;

KANSAS.—Albany, Cong. s. s.

FOREIGN LANDS AND MISSIONARY STATIONS.—

China, Peking, Anson Burlingame, for
sch's of Mr. Chaplin and Mr. Goodrich, 75,

gold, each.

214.46

26.39

6.60

2.50

6.25

15.00

2.318.58

55.540.50

4,163.51

59.704.01

2. Total from Sept. 1st, 1867, to

July 31st, 1868, 384,499.92

DONATIONS FOR THE NEW MIS- SIONARY PACKET "MORNING STAR."

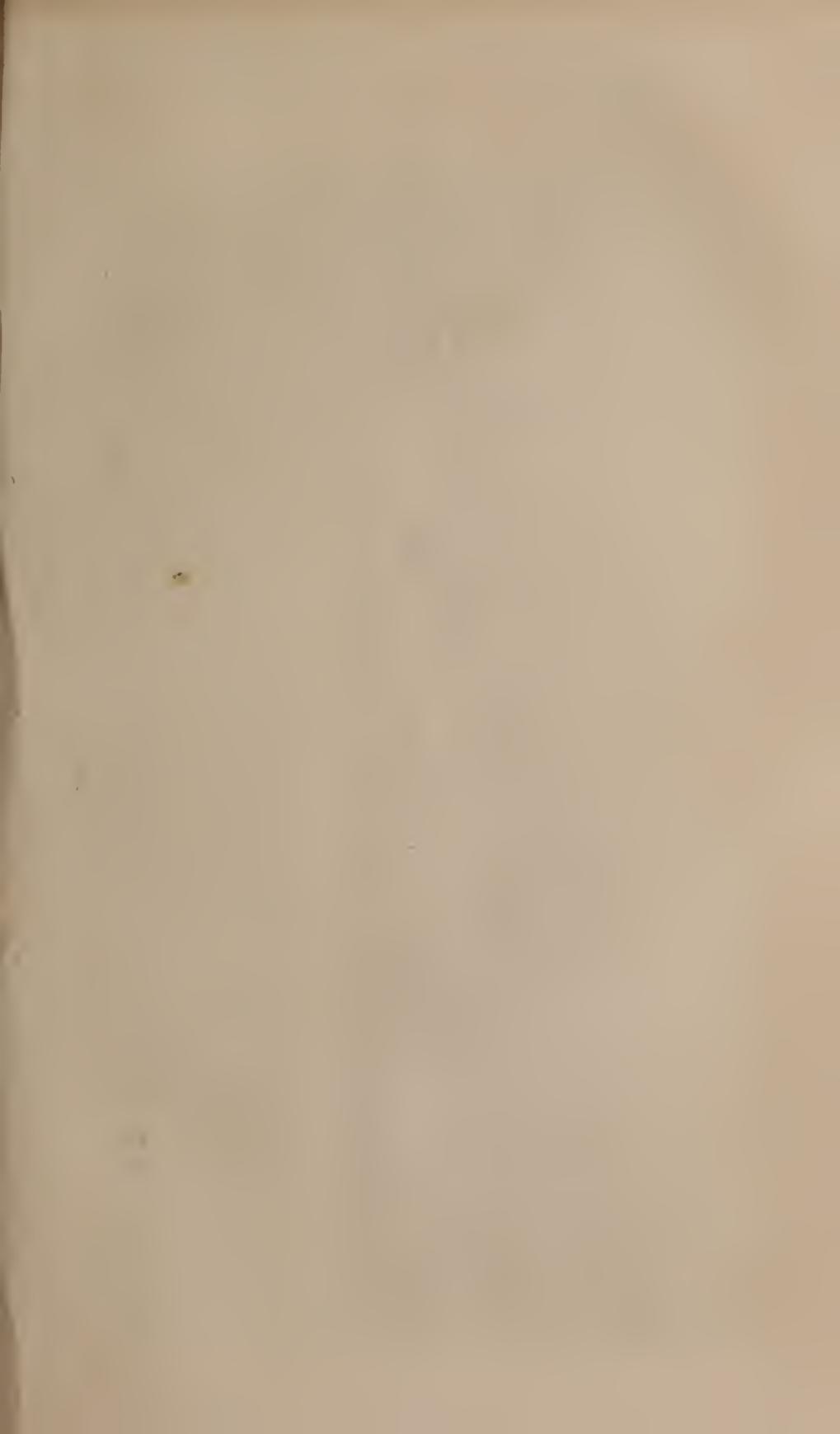
New York, Havana, Florence, and

Alice, 1.05

Amount received in July, 1.05

Previously acknowledged, 28,695.32

2. Total, to July 31st, 1868, \$28,696.37



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Missionary Herald

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